

THE  
BAPTIST MAGAZINE.

FEBRUARY, 1831.

A BRIEF MEMOIR OF THE LATE  
MR. ASPIN, OF HUNSLET,  
NEAR LEEDS.

THE subject of the present brief notice was eminently distinguished by those qualities which excite the admiration, and ensure the esteem, of all the truly good. Though not heralded by the trump of fame, nor emblazoned on the page of history, his name will long be cherished by his various connexions as a memento of whatever is engaging in manners, benevolent in disposition, commendable in conduct, or heavenly in devotion.

Of his early life it is not in the power of the writer to report more than that, about half a century ago, he was brought to an experimental acquaintance with divine truth under a discourse by the late Mr. Medley, of Liverpool, and that soon after, he was an active co-operator with other Christian friends of his own views, in founding the Baptist society in this town. From that period, to the close of his terrestrial career, he maintained a high place in the regard, not only of the members of his own domestic and religious circle, but of all who knew him. Perhaps, there are few persons, moving in a similar sphere, who have secured by their habitual demeanour a more endearing remembrance. The uniform and undeviating consistency with which he exemplified his avowed principles, established a full conviction

of the sincerity with which they were professed, and the tenacity with which they were held; whatever opinion some, who, with all their vaunted reverence for philosophy, strangely overlook the relation of cause and effect, might entertain, or affect to entertain of their goodness, or even their truth. In his secular avocations, he was the man of principle and probity; every thing that wore the aspect of deceit or guile he despised and shunned. His dealings were invariably open, honourable, and just. In his family he was both revered and beloved, ever mingling affection with authority, and so conducting the engagements of domestic piety, which he conscientiously observed, as to render them at once delightful and impressive. As a professor of the Gospel, he was truly exemplary. Though attached from principle to the community of which he was a member, he owned, admired, and loved the impress of his divine Redeemer, wherever he beheld it; there was nothing narrow or sectarian in his spirit; every exemplification, as well as the name, of bigotry he abhorred, condemning it, not so much by loud vehement exclamations against its deformity and odiousness, as by the exhibition of an opposite temper in his own conduct. His regard for the house of God, his affections for the society to which he belonged, his concern for the prosperity of religion in general,

were all evinced in the punctuality of his attendance on the various services of the sanctuary, and the extent of his contribution to the ministry, and the different religious and charitable institutions soliciting his aid. At the social meetings of his brethren he was almost invariably found, and was not unfrequently the means of imparting to them,—by the simplicity, the affection, the warmth and energy of his supplications,—a peculiar interest. Many who joined with him on these pleasing occasions regret that they can hear his voice, and participate in his intercessions, no more. It deserves to be mentioned as a proof of the spirituality of his feelings, and the sociableness of his disposition, or his relish for the “communion of saints,” that though his attendance on the means of grace, private as well as public, was so punctual and constant, his place of residence was at a considerable distance from the place of religious concourse; that for many years he was actively engaged with his excellent partner in rearing a numerous family; that his secular pursuits, necessary for their maintenance, unavoidably engrossed a large portion of his attention; and further, that when, owing to the infirmities of advancing life, he was unable to appear in the house of God with his accustomed regularity, he changed his abode—which he had occupied more than 70 years, and to which, from this circumstance as well as others, he was strongly attached,—for a residence much nearer the place of his beloved resort, in order, as he himself expressed it, “to be present at all its meetings.”

The association, also, at which he was wont to enjoy the fellowship of religious friends of sister churches, he attended for forty succes-

sive years, without any break or interruption: whether held in the vicinity, or at the extreme point, nearly 80 miles distant, he never allowed any circumstance which transpired (happily none too serious or important to be neglected or put aside did transpire) to prevent him from being at its anniversary. In accordance with his oft-expressed wish, he was permitted to enjoy the public exercises of religion to the last. His illness was of only a few days continuance, but, at the same time, of such a nature, as to incapacitate him from doing more than intimate the composure and happiness of his feelings by a broken recital of some favorite stanzas, and of two or three appropriate passages of Scripture.

The church, of which he was so ornamental and loved a member, and the prosperity of which, in the deaconal capacity, he sought through a long series of years with unwearied affection and steadiness, preserves his memory with warm regard; and earnestly entreats that very many of a kindred spirit, and a corresponding demeanour, may be raised up to occupy the places which the removal of himself, and several others of his own standing, has rendered vacant. He died, January 12th, 1830, aged 74 years. Only three days before his decease, his affectionate and esteemed partner, who had long been the subject of a very severe affliction, borne throughout with more than ordinary Christian fortitude and resignation, terminated her suffering career, and entered into rest.... “They were lovely and pleasant in their lives, and in their death they were not divided.”

J. A.

*Leeds.*



A MISSIONARY ADDRESS BY THE  
LATE REV. A. FULLER.

*The following Address was delivered at Devonshire Square Chapel on the 31st March, 1806, to Messrs. Robinson and Chater, prior to their departure for Hindoostan.*

MY DEAR YOUNG FRIENDS,

It had been more agreeable to me, if this address had been delivered to you by some other person; yet, considering that I love you, I cheerfully impart unto you, not only the best advice that occurs to my mind, but, I may say, my own soul also. What I have to offer will be founded upon a passage contained in the sixth chapter Nehemiah, and at the third verse.

“ — *I am doing a great work; so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?* ”

The history, in which this passage may be found, shews in a strong point of light, that those who sincerely engage in a great work must expect to meet with great difficulty and strong opposition. When Judea was emancipated from Babylon the land of the Chaldeans, and had returned into their native country, they flattered themselves their troubles were now ended. God had broken down the walls of Babel, and they sang again the songs of Zion; even the morning stars seemed in concert shouting for joy. The church owned, God had done great things for them, and so now they thought they had nothing to do but to rear God's altar, rebuild his temple, and to carry on his worship; but no sooner did they begin the work, and contemplate the building the city, than they were beset with new enemies. Here was Sanballot and Tobiah,

and Gesham the Arabian, and many enemies besides: God's cause will never want enemies: he that sets himself resolutely, and engages in God's work, must expect, with new services, to meet with new enemies. The conduct of those wicked men shews, in a strong point of light, how the most iniquitous practices may be carried on under the fairest pretences. Nehemiah saw their intentions, for, says he, “ they thought to do me mischief; ” thus oftentimes, have the most daring schemes been intended to be put in execution; God's servants had need to be as wise as serpents, and as harmless as dove's. We see a pleasing union of these qualities in Nehemiah's conduct. He says, in return; “ I am about a great work and cannot come down. ” He is as firm as a rock, and not to be diverted from his object, with all their intrigues: and yet there is that wisdom in him, not to expose himself. But he sent them an answer, as supposing they had meant all they said, and no more;—he says, “ I am about a great work; ” he did not say they were God's enemies; and had bloody designs against him: but he answered them thus: “ be it so exactly as you say, I cannot attend to it, I cannot come down, I am about a great work, I have no time to spare. ” It may be asked, what was it so great, only building a wall? I answer, one would think that not so great in itself, as in its effect. This wall was designed to secure the city, and that city was where God's worship was to be re-established. It was relatively great, great in its effect; so that the circumstances in which Nehemiah was placed, apply to all the godly in every age. It was this ardent love of God that made them have

a mind to work : touched with the love of God and of their country, they held the sword in one hand and a trowel in the other, and thus they laboured from the rising of the morning till the stars appeared, without murmuring ; for their hearts were engaged in the work. They were employed to rear the wall that should secure the city of God, and which was to be the seat of his worship ; and they pursued it with delight. But passing Nehemiah, I am sure you will not think me misapplying my subject, in applying it to you ; it is fit language to be adopted by you on all future occasions. Whatever temptations from persons, or things, may tend to divert your attention from your work, this will furnish you with an immediate answer : “ I am about a great work and cannot come down.” You know it is a common excuse with worldly persons, “ religion is a very good thing, but I cannot spare time to attend to it now : I hope to get time one day or other, but for the present I must defer it ; I am too much engaged.” Reverse this mode of arguing ; if the world or any thing else call off your attention, say, I cannot spare time, “ I am about a great work and cannot come down.”

You will give me your affectionate attention, while I offer a few remarks on this great subject :

I. You, my brethren and sisters, you are now engaged in a great work.. It may be thought, that to insist upon the magnitude of your work, may have a tendency to dismay your minds, but, if I may judge of your feelings by my own, I am in more danger of benumbing insensibility, than of despondency. I had rather have a due sense of the magnitude of my work, especially if I know and believe it is God’s work.

My brethren, think of the vast magnitude of your work, think particularly the work in which you engage is the saving of souls, and that is a great work truly.

You know the world would smile at such an idea, they would treat it with scorn and look upon it as puerile ; but the work of saving souls will be found of more consequence than the establishing of empire, which is but as child’s play compared to it. The salvation of a soul is of more account, and will one day appear so, than the temporal salvation of a kingdom. The deliverer of an empire threatened with invasion or ruin, interests himself nobly ; and the man that exerts his talents to accomplish it, gains deserved honor and applause : but the man, who, from love to Christ and the souls of his fellow-creatures, shall run between the dead and the living, to rescue them, runs and pants for a nobler and unfading crown ; he is employed in a work, big with far greater consequences ; and this will be made evident in the day of account. “ He that converts a sinner from the error of his ways, saves a soul from death.” James v. 20. Add to this,

II. You are not only to be employed in the work of saving souls (you know in what sense I mean) ; you are also to be employed in establishing the Gospel, in a country where it has been for ages unheard of and unknown. I think, myself, this is a matter of far greater importance than the salvation merely of a few individuals in India ; the establishment of a CHRISTIAN CHURCH in a town or a village, a city or a country, is of more account than the conversion of a few individuals, by our means, can be : for it is the appointed means of saving souls for ages to come.



It was a great work for Paul and Silas, to have been instrumental in the salvation of the jailor and his house; of Lydia and her family; but whether or not they were aware of the consequence, we cannot tell. Though this was the first time they set their foot on European ground, they lighted up the lamp of the Gospel, which has never been extinguished, and by which means thousands of millions in after ages have been brought to eternal glory, in consequence of their having lighted up this lamp of salvation.

Beloved friends, you are going on a similar errand; you, and your brethren with whom you will labour, are employed in thus lighting up this lamp in the dark regions of the earth; and who can calculate how long it shall continue to burn? you are about a great work. Let me, in the next place, add—

III. It is a work so great as necessarily to occupy all your attention. You have no time to spare; so that if other things intrude, which tend to call off your attention, you must say, "We are about a great work, and cannot be hindered." You may expect various things that will invite your attention, but you must not regard them; I do not say but you may have occasion to be employed in many things besides religion, but these must be all subservient thereto, that being the great work you must never lose sight of. In the first instance;—if politics should be the talk in the country; if the people should be at any time (and they may be there as well as here) interested and much employed in conversation on these topics, do you take care,—that is not your business; it is a matter that does not belong to you; make answer in this language, "We are about a great work, and cannot come

down; we did not come here to settle the affairs of the nation, we come only to proclaim the glad tidings of salvation through Jesus Christ, and that must be our work." If your hearts are divided, you will do no good, you will do harm; or supposing any other worldly matters, (for other things will come in,) if schemes and plans of any worldly advantage present themselves; this must be your answer; "We are about a great work, and cannot come down; for why should the work cease whilst we leave it, and come down to you." It is by an undivided attention to the work of the Lord, that the servants of God have been most successful. It was thus with Nehemiah, you will observe his whole heart was in his work, and his hands were employed night and day; his attention to his work was undivided; so must it be with you, or the Lord will not bless you. So it was with Paul, and so it has ever been with those ministers whom God has in the highest degree honored.

IV. It is a work in which you ought to lay your account with a considerable degree of opposition and difficulty. This is inseparable from any great work of God; and it cannot be expected, but it should be, so long as Satan reigns and has such influence. He will dispute every inch of ground; he will not suffer you to take possession of his territory (as he is apt to imagine it) quietly. You must not only expect opposition from the natives, especially the Bramins, but if you should meet with opposition from professed Christians, you need not wonder. European settlers, who reside on the spot, whose hearts are not right with God, they are near akin to idolaters, and are tenacious of the brutal dunghill gods of the Hindoos, as if their own, and you

may expect them to stop you, if they can; for my part I have wondered at the providence of God, in that they have not been stopped often; it is not from want of inclination on their parts. European magistrates, indeed, have been disposed by God to favor them, and if you go on faithfully, He will make your way plain; but do not wonder if you meet with opposition.

It is surprising, in all the Missionary attempts of late, we rarely hear of any martyrdoms; and yet there were but a few apostles, who did not die martyrs, sealing their testimony with their blood. Perhaps it is on the principle of not putting new wine into old bottles: perhaps our heavenly Father considers us but as children at present, and weak; but if he should call you to lay down your life for the name of his Son Jesus, then it is he expects you to do it. It were no great wonder if a heathen mob, like that at Ephesus, which rushed on Paul, were to assemble about you; and if thousands were to storm and cry aloud and cast dust in the air, and you, hear "great is Jaggernaut!" and, perhaps, while thus making devastation all around, some one of the servants of Christ may fall a sacrifice to their furious and diabolic zeal:—if it be so, let me tell you, you cannot die in a better cause. It will not do for a Christian missionary to express fear and shun death; you must put your lives in your hands: he that has not thus counted the cost, had better stay at home. But let me add once more:—

V. If you may expect great difficulty and much opposition, it is a work in which you have great encouragement: let me direct your attention to this great consideration; yes, it is a work in which there is the greatest possible en-

couragement, particularly considering it is the Lord's work. If you were going about a work of your own; if you were sullen and discontent with your country, and determined to try your fortune in a better; you would be going about your own work, and I should not know what encouragement to give you. But you are not going about this work, to find a residence more suited to your inclination; you are happy in your country, nothing constrains you to leave it, but the love of Christ. I am confident it is a piece of self-denial for you to leave your native country, your kindred, and your friends,—it must be so; but it is not your own work, it is the Lord's, and in this there is the greatest encouragement; for, brethren, you are labourers together with God. The work in which you engage had its foundation laid at an immense expense—the blood of the Saviour; yes, brethren, the Saviour laid the foundation of that temple about which you are going to work, and he laid it in his own blood. He died to rear it; he thought it not too much to pour out his whole soul to rear a temple for God; to save immortal souls. You engage in the same work; it is for you to carry on that work which the Saviour began; what a stimulus is this!

Again:

It is a work which occupies the first place in God's designs, or I might say, a last place; it is an ultimate place. Did you never remark a passage, in which Paul, speaking of Christ, says, "all things were made by Him, and for Him," adding, "and by Him all things do consist." Coloss. i. 16. He is not only the Creator of the world, but all that is created, is created "by Him, and for Him:" all things are designed by himself for his glory.



Creation is the grand stage on which the work of human redemption is acting: Providence is the great agent to bring about this end. Creation and Providence are only different wheels in this machine, set up to bring about the work of salvation: that work, then, is the ultimate object in the designs of God. It is that work for which the world was created and is governed.

We see in divine providence much of these things. If we look into sacred history, we see that noted city, Babylon the Great; and wherefore was this raised to this height of greatness? To be God's rod to correct his people, the Jews; and when that end was answered, what became of it? Babylon, once the mistress of the world, is now destroyed; the stupendous walls and massy gates of Babylon, shall fall at the command of God to liberate his people.

Rome was a mighty empire, long flourishing and powerful; and why was Rome raised to such a pitch of greatness? It was the occasion of the introduction of the Gospel into Europe. Britain's having been conquered by the Romans, a little while before the coming of Christ, effectually paved the way for the spread of Christianity in this island. Forasmuch as the Gospel was known in the Roman empire, the seat of empire, then the mistress and lawgiver of the world; thousands of the Roman officers and soldiers would most probably partake of the spirit of the Gospel, and be the means to impart it.

Thus Rome was raised, and for this purpose, doubtless, were her conquests pushed on! How do we know, but that Britain's conquests in the East are designed of God for the same end: for

my own part, I have little doubt respecting it. As to the motives of those concerned in carrying it on, I know not what they may be: God has often overruled for good these things. And I have little doubt, but that the slave trade itself, with all its horrors, will be overruled by God for the salvation of souls: many thousands, I have reason to hope, have already embraced the Saviour, of whom they might never otherwise have heard. Well may we cry out with Paul: "O, the depths of the riches of his grace! how unsearchable are his judgments, and his ways past finding out!"

Now, as this is a great work,—as it possesses a sort of ultimate place in the great things of God's operations,—is it not a wonderful encouragement that you are engaged in a work, all creation must serve?—that you rear a temple to which all the nations of the earth must pay tribute! You are engaged in a work which the establishers of empire, the conquerors of the earth, must aid, whatever be their intention. O what encouragement is this, to be engaged in a work of such vast importance!

[*To be continued.*]

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#### PRIDE OF INTELLECT.

*To the Editor of the Baptist Magazine.*

SIR,

There is not any thing more injurious to man, or more destructive to his spiritual welfare, than pride of intellect; and, if ever this passion was displayed by those who are professing the followers of Christ, I think it is in the present day, especially among some of the juvenile teachers of religion. Novelty seems the order of the day, and there is a danger of our

churches being corrupted from the simplicity of the Gospel. It would be a mark of greater wisdom, as well as of humility, if some, who have just entered upon ministerial duties, were less dogmatical in their preaching, more patient and modest in their inquiries after truth, and more disposed to seek counsel from aged ministers of the Gospel; but, above all, from the fountain of heavenly light. Precipitancy, false preconceptions, and pride of understanding, have been the causes of many errors in religion, the ruin of a minister's usefulness, the interruption of the harmony of the church, and frequently, the prelude of a downfall. The following quotation from the pen of Dr. Watts, appears to be peculiarly suitable to the present day; and I hope that every one, desirous of being established in the truth as it is in Jesus, will read it with advantage.

“Some persons, as soon as they begin to find further light dawning upon their minds, and are let into the knowledge of some doctrine or sentiment which they knew not before, immediately set their zeal to work: their zeal is all on a flame to propagate and promote this new lesson of truth, before their own hearts are well established in it upon solid reasoning, and before they have considered whether it be a doctrine of great importance, and whether it merits such a degree of zeal. How common a case is it among Christians, and too often among ministers of the Gospel, to give a loose to their affections at the first glimpse of some pleasing opinion, or some fresh discovery of what they call truth. They help out the weakness of the proof by the strength of their passions, and by the pleasure they take in the opinion they have embraced. This confirms

their assent too soon, and they grow deaf to the arguments that are brought to oppose it. They construe every text in the Scripture to support this doctrine; they bring in the prophets and apostles to maintain it. They fancy they see it in a thousand verses of their Bibles, and they pronounce all men heretics that dare maintain the contrary opinion. Their conduct in this matter is so vehement, as though every gleam of light were sufficient to determine their faith, because it happens to fire their affections; they grow so warm about it, as though every opinion were fundamental; and so fiery is their zeal, as though every mistake deserved the severest censures.

“Nor is this the case of Christians only, with relation to the new opinions they receive; there are too many who take up most of their articles of faith at first, without due examination, and without sufficient argument. Their veneration for *great names*, or their affection to a *particular party*, has determined their opinions long ago; their passions and other prejudices have formed *their schemes of doctrines* with the neglect or abuse of their understandings, and yet they pronounce as positively upon truth and error as though they were infallible. Happy are those whose faith is built on better foundations!

“Some, when they have heard a sermon, or read a discourse full of sublime language and mysterious darkness, and especially if the style and manner has been very pathetic, and they have been raptured and transported, as though it contained the deepest sense, the noblest truths of religion, and the highest discoveries of grace and the Gospel; whereas, perhaps, there may be scarce any thing in



it which has a just agreement with reason or with Scripture; but, when well examined, it proves to be a mere jargon of words, a mixture of unintelligible and unmeaning sounds, with some affectionate airs among them, whereby their passions were fired, and that without knowledge and beyond all reason; and it is well if after flashes of affection and violent transports, they are not deluded into shameful iniquities. This has been the case of some high pretenders in older and later days. They have *spoken great swelling words of vanity*, they are *murmurers* and *complainers* against the common rank of Christians, but they *walk after their own ungodly lusts*; they turn the *grace of God into lasciviousness*, and they *allure* others into lusts of the flesh, *through much wantonness*, and, *while they promise liberty, they are the servants of corruption.*" 2 Pet. ii. 18, 19. Jude 4, 16, 18.

That all who read this extract may cultivate self-knowledge to the largest extent, and regulate all their inquiries after truth by a designed subserviency to the glory of God, and practical holiness, is the prayer of—

Sir,  
Your's truly,  
PHILAGATHUS.

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#### POLITENESS AND CHARITY COMPARED.

WHAT is *politeness*? it is the spirit of kindness ever on the watch to please, and with a thorough knowledge *how* to please. To pay high compliments is not politeness, except to the *vain*, to whom they cannot be paid without either a sacrifice of moral principle, or a serious moral injury. To the modest and humble,

high-strained compliments will ever give pain, even when they are *just*; and when they bear the indubitable stamp of *sincerity*, they excite a blush which, perhaps, has in it more of pain than of pleasure: for the person complimented calls to mind his imperfection in that very excellence which has called forth the praise. If the praise is public, he is pained, too, by the apprehension that the listeners around him will make large deductions, to his disadvantage and confusion.

A man who is merely *ceremonious*,—who is officious in his attentions and obsequious in his manners, is far from being truly polite. An *ape* approaches as near to a *man*, as he to a *polite* man. Perhaps where the mind has not acquired a certain tact and polish in early life, from the intercourse of cultivated society, a real politeness is never attained. It is not, however, like the new birth, essential to the Christian character, and indispensable to an admittance into the kingdom of heaven. Lovely as a plant of earthly growth, if it flourish in the heavenly paradise, flowers far more beautiful and more fragrant will flourish there.

It is the office of politeness to *please*;—of charity, to do *good*, or to render *benefit*. The one can only *charm*; the other can *bless*. Charity is, therefore, the very essence of Christian virtue: and without it, whatever else may be denominated *religion*, is utterly vain. Politeness, though not specifically included in the enumeration of the apostle, is unquestionably among those things which shall "*fail*," and "*vanish away*." But "*charity never faileth*." Charity, taking its root on earth, shall "*abide*," and flourish, and bear fruit for ever in the celes.

tial paradise. "Brotherly love," which is one important branch of charity, will, no doubt, "continue" there, and will be in constant exercise to *please*; but not to please in such *little things* as furnish the charm of earthly politeness. The saints on earth, even in their highest attainments, are but as little children. Such is the plain intimation of the apostle in his beautiful comparison, 1 Corin. xiii. 11. Now, in this, their infant state, politeness presents the *toys* which amuse and delight them; but, in heaven, they will become *men*, and will "put away these childish things."

That politeness, in its genuine character, is not incompatible with even the loftiest principles of Christianity, may be inferred from the example of the apostle Paul, who, in his epistle to *Philemon*, and in his address to king *Agrippa*, has furnished specimens of distinguished beauty. Yet, allowing politeness to be a moral virtue, wherever it is the most prominent virtue, or the only virtue prominent, it marks a character of very inferior order. As the court dress of the *man*, it is highly decorous; but, as the *man himself*, it is a paltry thing: "for as the body without the spirit is dead," so, politeness without charity "is dead also."

The late John Howard, whose memory as a philanthropist, is embalmed in the heart of every true Christian, was, perhaps, a polite man: but how much would his character be lowered in our esteem, if he were known to us only as "the polite John Howard!" While he yet abode in his earthly tabernacle, instead of groaning under its burden, he seemed to have put it off. His heaven-born spirit listened to the groans of the creation around him, and longed to

administer relief. An angel of mercy, he flew from land to land, from clime to clime, exploring the darkest dungeons, alleviating the horrors of each prison-house, and pouring the balm of consolation into the hearts of its wretched inhabitants.

In short, while under all the most finished forms of politeness, the heart may, possibly, remain cold, proud, obdurate, and even full of deceit and wickedness; in the various exercises of a genuine charity, it is ever warm, ever humble, ever sincere, "ever made of tenderness," and ever intent upon doing good. Compared to such a man as *John Howard*, what was an earl of Chesterfield? at best, a gilded butterfly: but, in fact, not so harmless, not so inoffensive. The web of the spider is ingenious and beautiful, viewed by a philosophic eye, but its aim is destruction; and politeness without charity is not "the spirit of kindness, ever on the watch to please," but rather, the spirit of *intrigue*, ever on the watch to ensnare.

IGNOTUS.

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#### INCREASE OF PROTESTANTS IN FRANCE.

[From a person of rank to the Reformation Society.]

"32, Sackville Street.

"DEAR SIR,

"THE subjoined extract of a letter just received from Paris, I am sure will be read by you with great pleasure.

"Our chapels are overflowing, 300 children are attached to them, we know not what to do to get accommodation for the numbers who wish to attend. If we had 10,000 pounds to provide chapels, we could have congregations of a size,



and schools of a number, to astonish Europe.

"A remarkable circumstance has just occurred; a large body of reformed priests have applied for means to separate themselves from the Church of Rome—they affirm that there are 2500 priests of their body affiliated with them throughout France; they have just drawn up a confession of faith almost analagous with English Episcopacy; application has been made to the English bishops—already many parishes have sent for priests of this body—one has been sent to Montaign. This day the celebrated Dupin has applied for one for Nevers (a place of 30,000 inhabitants), where the national guard has taken possession of the church, declaring that they will have no Jesuits for curés. The confession of the reformed body of priests is this: no pope, no infallible church, no Latin mass, two sacraments, no celibacy of priests, no injunction to regular confession, but the Word of God as the only rule of faith.

"This day a royal ordinance has appeared, suppressing the catholic missions, and taking its funds, and abolishing all holidays but those of Easter, Christmas, and Pentecost. You see that the highway is politically opening for the grand march of Gospel truth.

"Trusting that you will give the above the widest circulation,

"I beg to remain,

"Yours truly,

"R. E. RHIND.

"Paris, 2th Jan. 1831."

LETTER FROM THE REV. MR.  
DYER.

To the Editor of the Baptist Magazine.

SIR,

WHEN, in July 1828, it became necessary for me to publish cer-

tain statements, repelling various unfounded charges made against the committee of the Baptist Missionary Society, in relation to Serampore, I avowed it to be "my earnest endeavour, not merely to give facts as they occurred, but to adopt that mode of stating them which should have the least tendency to bias the reader's mind." Still, I knew it was possible that unintentional errors might have crept into my narrative, and such I held myself fully prepared to correct; but I did not anticipate being charged, either with unfairness or wilful misrepresentation. I am, however, undeceived. In a pamphlet which has just appeared from the pen of Dr. Marshman, the author has permitted himself often to insinuate, and repeatedly to assert, that my statements are *absolutely untrue*. To me, I confess, such charges are new. For the effect they may produce on the minds of those who know me, including not a few whose names are printed on the cover of Dr. Marshman's pamphlet, I have not a moment's solicitude; but for the sake of others, who might very naturally suppose that such accusations would never be hazarded without *some* foundation, I beg permission to notice, as briefly as possible, the several paragraphs as they occur, and hope you will be able to insert my letter in your next number.

1. In p. 15 of the "Reply" Dr. M. professes to find, in my very introduction, "an assertion *directly contrary to fact*." I had remarked that "much disadvantage was experienced from the very limited acquaintance possessed by the newly chosen secretaries, or any of the committee, with the details of the society's history." To prove this assertion untrue, Dr. Marshman interrogates as fol-

lows: "Who then were these newly chosen secretaries, who possessed so limited an acquaintance with the details of the society's history? the senior one was no other than Dr. Ryland, the coadjutor of Mr. Fuller, the friend of Carey before he went to India, acquainted from its commencement with every circumstance relating to the mission, and who, in his life of Fuller, had laid it open from its earliest dawn. Was this unknown to Mr. Dyer? Had he neither seen nor heard of the life of his own predecessor in office, in the twelve years that had elapsed between its publication and his penning this assertion? How then shall we account for an assertion so contrary to fact, in a man who fills Mr. Dyer's office?"

To all these questions except the last, I have no difficulty in replying. I certainly knew that the newly chosen secretaries were Dr. Ryland and Mr. Hinton. I was well aware, also, of the intimacy subsisting between the former, and Fuller, and Carey, and of the part which my venerable colleague had taken in the formation of the society, three-and-twenty years before the period alluded to. No man, I believe, had half so much intercourse with Dr. Ryland, on missionary business, during the last ten years of his life, as I had. And yet I stated a fact, well known to myself, and to every friend now living, who took any share in the proceedings of the Society at the time of Mr. Fuller's death, in the sentence condemned by Dr. Marshman. I might indeed have used a stronger word than "inconvenience," with perfect propriety, in describing the result of the mode in which the business of the Society was then conducted; as your readers may judge, when they are informed that, as far as I could ever learn,

no other record of the proceedings of the Committee was in existence, when Dr. Ryland assumed the office of secretary, than what is found in the periodical accounts. One striking proof of "the inconvenience" I referred to, occurs to my recollection, which I mention the rather, because hundreds of those who witnessed it are yet alive. A few weeks after the decease of Mr. Fuller, an admirable sermon for the mission was delivered at Spa Fields Chapel, by Mr. Hinton, one of the secretaries of the Society, at the close of which he made an earnest appeal to the very numerous auditory, on the ground of deficiency of funds. Scarcely had he concluded, however, before another member of the committee, Mr. Saffery, stepped into the pulpit to correct the statement just given, and to apprise the congregation, that, however desirable their contributions were, the plea of deficiency could not be set up, since it had been discovered that there were some funds remaining. One speaker, if not two, from below, followed Mr. Saffery in further explanation or remark on the same subject.—Let common sense decide whether such a state of things was not "inconvenient." I recur to it, not with the most distant inclination to cast any reflection on the excellent man, who for so many years, managed the business of the Society. I believe there is not an individual on earth, beyond his own family, who venerated him more highly, or deplored his loss more sincerely, than I did. But I owe it to myself, and to the cause, which however imperfectly, I have endeavoured, for more than thirteen years, faithfully to serve, to shew that I have not been guilty of the baseness of deliberately recording an untruth.



2. Dr. Marshman dwells at considerable length, in pp. 18-19, on the "proposal" or "suggestion" originating with the sub-committee at Oxford. Here he first of all *misquotes* me, including, within inverted commas, words which I never used, and which express what I never thought, and then adds, "after this solemn and circumstantial declaration, who would hesitate to believe the secretary of a missionary society, solicitous to appear rather as the *historian* than the *advocate* of transactions which must have passed under his own eye? yet, whoever relies on this declaration will be infallibly deceived!" My authority for the literal accuracy of the account I have uniformly given (not for that which Dr. M. has ascribed to me) is the original minute-book kept by Dr. Ryland at the time, which is open to the inspection of any friend who will call at Fen Court for the purpose. In a certain pamphlet, published in 1828, entitled "Statement relative to Serampore, by J. Marshman, D.D." par 108, will be found the same account contained in a letter, bearing, amongst others, *the signature of John Ryland*.

3. In p. 32, the report of the Society for 1827 is referred to, as stating that the "Explanatory Declaration," annexed to their letter of Sept. 1817, was intended "to guard themselves against any inconvenience which might follow a claim of this nature on the part of the society;" and this statement is described as constituting a crime "previously unknown in the annals of Protestant missions." Some persons may wonder that Dr. M. should have entirely overlooked this heinous feature of the report in both his previous publications; and others may deem it unjust that he should charge

it on me, as if it were my individual offence. But I make no exceptions of this sort, and am perfectly willing to bear whatever odium the sentence may appear, in the judgment of impartial men, to involve. My vouchers for the assertion are found in the Serampore letter itself, now lying before me, with the autograph signatures of Carey, Marshman, and Ward. Thence, I learn, that the inconvenience apprehended, was, that they might be required either to receive coadjutors, with whom they could never unite, or, leaving them the premises, to go with their families to seek a place where they could, whereon to begin anew in life, when ready to drop into the grave. Under such an apprehension, they describe themselves "as sheep bound to the slaughter," from which fearful predicament they were rescued, by discerning "the course by which alone, the whole mission could be saved from impending ruin." This course was to execute the Explanatory Declaration referred to, in which they "make this solemn declaration,—that the said premises shall be for ever attached to the Baptist Mission at Serampore, and be for ever held in trust by William Carey, Joshua Marshman, and William Ward, and such persons and such only, as they shall hereafter appoint, or associate with themselves in the trust:" "conveying to them, as our successors, the same power we possess ourselves, the exclusive right of choosing their coadjutors and successors, with a view to the propagation of the Gospel in India, completely and entirely excluding the interference of any other person either in Europe or India."—"And they further declare, that it is their will, design, meaning, and intention, that no other person or persons,

either in England or in India, belonging to the said Baptist Missionary Society for propagating the Gospel among the Heathen, shall have the least right or title to the property, or the administration of the said premises, unless lawfully appointed thereto by them, as trustees for that purpose." Let the reader decide whether there was not ample ground for the expression so vehemently reprobated.

4. In p. 56 occurs another of these dextrous misrepresentations, in which this pamphlet is so fertile. In explaining why, (not "apologizing for,") the sub-committee thought proper, in January, 1819, to direct an inquiry to be made of Dr. Carey, respecting the alleged splendour of Dr. Marshman's establishment, I had observed that "statements on the subject had been sent to Dr. M. himself, but no answer had been received. The welfare of the Mission was thought imperiously to require that the committee should be furnished with a reply to these accusations. But how was this to be obtained? Whence but from his venerable friend, Dr. Carey?" On this, my accuser attempts to ground a charge of palpable absurdity, as well as of gross falsehood, as if we had expected in *January*, an answer to a letter forwarded to India only four months previous\*, and this is exhibited to the eye in *Italics* and capitals, as something "if possible, still more melancholy than what had preceded it." My answer is easy. 1. I knew not what inquiries had been sent before my letter was written, nor have I now any means of ascertaining. 2. My letter to Dr. M.—I wish you had room to insert

it—was written on my personal responsibility, detailing what had recently occurred to Dr. R. and myself, "because (such are my precise words) I feel persuaded that you would wish to be made acquainted with any thing which may come to our ears, true or false, and which may be likely to be prejudicial to the cause of the Mission." But in the interval which elapsed between the date of this letter, and the meeting of the sub-committee at Reading, January 6, 1819, other similar statements respecting Serampore had reached us. The sub-committee, therefore, (Dr. Ryland, Messrs. Coles, Saffery, Winterbotham, Joseph Hall, and myself), considered my own personal application to Dr. M. insufficient to meet the exigency of the case. Whether they anticipated, as the event proved, that no reply would be given by Dr. M., I do not remember. Certain it is, they thought the case required more formal notice; and that no time might be lost in obtaining as full and satisfactory a refutation of the charge as possible, they directed me without delay, in the name of the sub-committee, to address Dr. Carey on the subject. Again, I ask your readers to determine whether this simple exposition of the fact does not justify every syllable of the statement on which Dr. M. has animadverted.

5. I have doubted whether I should take any notice of the last accusation of this sort contained in the pamphlet before me, because it refers to a matter in itself so trifling, that it may seem hardly to warrant my requesting the attention of your readers to it; but, lest silence should be misconstrued, I will not wholly pass it by. It occurs in p. 65, and relates to the balance-sheet of the year

\* On referring to my copy, it appears the date was Sept. 1, 1818.



1826. Dr. Marshman cannot deny that this was read in his hearing at Queen Street Chapel, which might be supposed enough to prevent "perfect astonishment" when reminded of its contents; but then, he says, "it is *not true* that it was submitted to his inspection." I distinctly remember that, for the purpose of reference, it was laid, with other documents, upon the table at which Dr. Marshman sat; from whence, unless I am greatly deceived, I took it up to shew him the amount of the receipts for the year, at the close of the meeting. One friend, of whom I have since inquired, avows his belief that Dr. M. actually made remarks upon it in the course of that day's discussion. Whether he did really inspect it, I can neither affirm nor deny; but it was submitted for his inspection in the mode I have stated.

Your readers will observe that I have strictly confined myself, in this letter, to those particulars in which Dr. M. has thought proper to proclaim me, before the whole world, unworthy of belief. It would be easy to animadvert on many other parts of his pamphlet, as well as upon those *omissions*, which will doubtless surprise all who have made themselves acquainted with the controversy. Fully to expose the real character of this production would require much more leisure than I can hope to secure; but it is more than probable the task will be performed by others, at least equally competent. In the mean while, I hold myself ready to give whatever information I can to those friends of the Mission who may feel, after comparing Dr. M.'s

pamphlet with what has previously been published on the subject, anxious to examine further the statements to which he has prefixed his name. Nothing is more earnestly to be desired by the Committee than that all who take any interest in the question, which really lies in a narrow compass, would patiently separate the points in debate from the mass of extraneous discussion with which their assailants have blended it, and then give their verdict accordingly.

I trust, Mr. Editor, that both you and your readers will pardon the unavoidable egotism of this letter. Were it not for the sake of that cause, which has been aimed at in this attack upon me, it is highly probable that you would not have received it; but the peculiar obligations I owe to the Baptist Mission,—obligations which commenced before Dr. M. and his associates left England in its service,—constrain me to the invidious and unwelcome task. Feelings of hostility or resentment, I bless God, my bosom harbours not towards any individual under heaven. Much, I humbly trust, has been forgiven me; much, therefore, would I readily forgive; and while I confess the painful astonishment with which I perused the pamphlet before me, I avow my earnest desire that it may not be laid to the charge of the writer, in that day, when both the accuser and the accused must give account of themselves unto God.

I am,

Sir,

Yours respectfully,

JOHN DYER.

Fen Court, 18th Jan. 1831.

## REVIEWS AND BRIEF NOTICES.

1. *Review of Two Pamphlets by the Rev. John Dyer, and the Rev. E. Carey, and W. Yates. In Twelve Letters to the Rev. John Foster.* By J. C. MARSHMAN, 8vo. pp. 95.
2. *Reply to the Rev. John Dyer's Letter to John Broadley Wilson, Esq.* By J. MARSHMAN, D. D. *Together with Thoughts upon the Discussions which have arisen from the separation between the Baptist Missionary Society and the Serampore Missionaries.* By W. CAREY, D. D. *Also a Communication upon the same Subject.* By the Rev. WILLIAM ROBINSON, of Calcutta. *And an Appeal, by the Serampore Missionaries on behalf of the Labours in which they are engaged.*—8vo. pp. 96. Parbury, Allen, and Co. London.

THE first of these pamphlets may be considered chiefly as Mr. John Marshman's vindication of Dr. Marshman's character, against certain charges preferred by the authors of a pamphlet, entitled, "A Vindication, &c.," on which he severely animadverted. Making full allowances for the writer's partialities in such a case, it appears to us, that he has, to a good degree, succeeded in his attempted justification, and proved that his father's conduct towards the junior missionaries, had it been viewed by them without prejudice, would have prevented some of the reflections which they have made on his character. It was sound advice of Cotton-Mather, to young ministers:—"never put a bad construction where you can find a good one."

In some former reviews of pamphlets on this painful subject we have freely expressed our opinion on the conduct of the missionaries at Serampore, who, as soon as they heard of the death of Mr. Fuller, departed from their original plan of making common-cause with the society at home, and of carrying the proceeds of their labours into one common-stock, to be applied to missionary objects in India. We know that it was not even suspected by Mr. Fuller that any division of funds had been made

at Serampore, of what they had realized from their own labours; and what they had received from the society. The mutual confidence, which, up to the period of Mr. F.'s death, in 1815, had subsisted between Carey, Marshman, and Ward, at Serampore; and himself, Sutcliffe, and Ryland, in England, made it unnecessary, in their view, that any regular debtor and creditor account between the missionaries and the committee should be given, or required.

It is admitted, that after Mr. Fuller's death, the committee (and it was the same substantially that existed before that event\*) made several suggestions to the three senior brethren at Serampore, relating to some parcels of property there, held in trust by them for the society, and also as to the missionary stations which they had formed.

These suggestions and inquiries were, most unexpectedly, the cause of great offence to the missionaries, who considered them as proofs that the committee desired to exercise such a control over them and their labours, as would be destructive of their independence, and reduce them from the character of brethren to that of slaves!

"We must," say they, in a letter sent to the committee in 1817, "be free in our funds, our dwellings, and our choice of coadjutors;" that relative to our funds originated by us; to our dwellings and all the concerns of our family, you and we are for ever as distinct and as free from dependence upon each other as were Fuller and Ryland; in every thing that can advance the cause of God in India, we are with you as brethren and fellow-helpers, even to live and die with you, although not in any other character even for an hour. Nor can any thing affect our cordial co-operation, but your refusing our co-operation, unless we will become your dependents and vassals." p. 7.

\* With the exception of the following, who had been added since Mr. Fuller's death, viz., Messrs. T. Edmonds, J. Hall, J. K. Hall, J. Hobson, J. Hughes, J. Kinghorn, and T. Potts. The committee now consisted of thirty-nine.



It will be observed, that the kind of *independence* claimed in this extract, if put into words, is, in fact, saying, that there was no species of property at Serampore belonging to the society, but that all was the property of the three senior missionaries, not only *the funds* but *the dwellings*, &c. But did they not owe to the society which had sent them to India, the opportunity of raising those funds? Had not a considerable sum towards those funds been sent from England? Had not "the dwellings," which also they called their "*own*," been purchased from the common-stock; and were they not actually invested "in trust for the use of the society?" Had the committee then acknowledged the missionaries to be *independent* in this sense of that term, they would have surrendered the rights of the society, which they had no power, even if they had had the *inclination*, to do; and they would at once have declared that the three senior brethren were no longer the missionaries of the society? Nothing can be more evident, than that the committee were extremely solicitous to remove the displeasure of their offended missionaries, as we find, about four months afterwards, at a general committee meeting held at Birmingham, August 20, 1818. At this meeting there were present twenty-three persons from different parts of England and Scotland, adopting measures to appease this anger; and notwithstanding the insinuation of Dr. M., that differences of opinion existed, we are assured in the "circular letter" which emanated from this meeting, signed by Dr. Ryland as secretary, "*the greatest harmony of sentiment prevailed, and a line of conduct unanimously adopted, which, we trust, will prove perfectly agreeable to all parties.*" As Dr. Marshman, in his "Reply," p. 29, has given the third resolution in a very defective state, it will be proper to quote the whole; because it shews the spirit of conciliation towards the missionaries, which pervaded the meeting:—

"Whereas our brethren at Serampore have greatly misapprehended our design in our proposal of uniting with them a number of trustees in England, we assure them, that it never was our intention to expose them to any interruption in the management of the family

union, or to the intrusion of any inmates without their consent; and whilst we applaud their noble generosity in contributing so great a portion of their income to the support of the *Missions*, we cannot object to their exclusive management of the proceeds of their own labours in the cause of God."

Would any honest writer have made such a defective statement of this resolution as the following? Dr. M. says, p. 29:

"The third resolution *has these expressions*: 'We assure our brethren at Serampore, that whilst we applaud their noble generosity, in contributing so large a portion of their income to the support of the Mission, we cannot object to the exclusive management of their own labours in the cause of God!'"

In the "circular letter" already referred to, addressed to the members of the Society in England, it is said, in strict accordance with this resolution:—"It must give pleasure to you, and to all the friends of religion, that God has so far prospered the work of his servants, as to enable them to contribute so largely to the Missionary cause from their own funds. In the management of these, our brethren act, of course, distinctly from the Society, although effectually co-operating with us in every thing that can advance the cause of the Redeemer in India." Per. Acc. No. XXXIII. P. 340, 341.

The following account of this meeting by Dr. Marshman, p. 32, is a lamentable proof of a total want of straight-forwardness and ingenuousness:—

"By the public letter of the brethren, assembled from various parts of England and Scotland, those at Serampore were declared 'to act distinctly from the Society,' not as a boon granted them by the Society, but as a thing '*of course*,' and were also acknowledged to co-operate effectually with them, in every thing that could advance the cause of the Redeemer in India. These declarations, as Dr. Carey afterwards testified, spoke to our very hearts. Thus, our *independence* was now fully recognised, and the possibility of any future attempt against it taken away, unless it were done in defiance of the general committee of the Mission assembled on this occasion."

"*These declarations!*" why use a plural term, Dr. M? when you have left out one of the declarations, and that too, by which the meaning of the resolu-

tion referred to, must be decided! Yes, Dr. M. has omitted the important sentence, "IN THE MANAGEMENT OF THESE," that is, "their own funds," of which the committee had said, "*In the management of THESE, our brethren act, of course, distinct from the Society.*"

Dr. Marshman, in speaking of the meeting in London, December 31, 1819, is quite wrong in designating it a *local* committee, especially as he knew better. It was a regular meeting of the *central* committee, composed of persons residing in London and the country, meeting monthly, or oftener, but referring all business deemed important to the quarterly meetings, which the country members are expected to attend. Accordingly, at this meeting, out of fourteen persons, four were from the country; one of them Dr. Marshman's "steady friend to Serampore," though he says it was composed of "Mr. Dyer and his friends."

Dr. M says of the proceedings adopted by it,

"But London 'having gained the prize,' was now the seat of power; and a local committee possessing the management could attempt openly, what was before beyond their reach, if they could bring themselves to trample on the decisions, and nullify the public acts, of a general meeting." p. 36.

"We received a communication from this committee, dated December, 1819, three months after the management had been removed to London, which in effect nullified the decisions of the general meeting. We asked ourselves, 'Can a committee in London declare that to be false, which a general meeting, assembled from various parts of England and Scotland, a few months before, had declared to be true? Did that venerable body intend to deceive us, when they declared that 'we, of course, acted distinctly from the society in the management of *our affairs*?' We could not believe them capable of such disingenuousness. We knew they had used those expressions in perfect good faith; and if even another general meeting, and much less a local committee, had a right to *rescind the public declarations there made*, there could be no trust reposed in public religious bodies." p. 37.

As the acts of this Committee are made "the head and front" of the charges exhibited against the Society,—the unpardonable sin which Dr. Marshman and his colleagues cannot forgive—its resolutions

demand a careful and impartial investigation.

It will be observed that there is an inaccuracy in what Dr. M. states as to the resolution at Birmingham. It did not say, the Serampore Missionaries "acted, of course, distinctly from the Society, *in the management of their AFFAIRS*," but that, "*in the management of their FUNDS* they acted distinctly from the Society:" the distinction is obvious; but so far from its being true that this meeting "trampled upon the decisions, and nullified the acts, and rescinded the declarations of the Birmingham meeting," it actually re-enacted and confirmed them. In the preamble to its resolutions, the avowed object expressed is, "the anxious desire felt to put an end to all the misapprehension which had existed between them and their much esteemed brethren at Serampore, for whom, on account of their services and labours in the cause of God, they had ever cherished the utmost veneration and the warmest affection." In the first resolution, after mentioning that various passages in the periodical accounts, &c., &c., they say "that the property at Serampore belongs clearly and unequivocally to the Society in England," and "that it has hitherto been held by the resident missionaries as trustees for the Society," it is then added, "the committee cannot, therefore, but feel that, were they to consent to the alienation of the property from the Society, they would violate the confidence reposed in them by the public, and be guilty of a dereliction of their duty." In the second resolution, they recommend that all the property at Serampore should be secured to the purposes for which it was originally designed by all the parts being consolidated into one; and that the present trustees, (the missionaries,) associate with themselves in the trust, other individuals to be approved of by the committee, some of whom shall be resident in this country."

The third resolution declares, "That this committee again solemnly disclaim all intention to interfere with the management of the property at Serampore, and although, in one particular of their conduct, namely the sending out of new missionaries, they have been thought by their Serampore brethren



to discover such a disposition, they can assure them, that in this they were actuated solely by a view to meet their own wishes."

Dr. Marshman "omitting these," comes to the fourth resolution, on which he says,

"The committee claim a right over us, as though supported by their funds; express their intention of sending to reside with us for six months, without our permission, any missionary they choose; to restrict us to their missionaries in India for our choice of associates, and on the choice even of one of these requests a veto." p. 37.

Let the reader judge whether this statement of Dr. Marshman is perfectly accurate. The resolution is as follows:

"That while this committee consider that every Missionary Society must possess the right of adding to the number of missionaries at their respective stations, they wish, on all occasions, scrupulously to guard against associating with their brethren an objectionable person, and hope, in future, mutual confidence will be exercised on this point. They propose, therefore, that whenever it might be judged desirable to send an additional missionary to Serampore, he shall be considered as residing there at least six months on probation, at the close of which period, *if his permanent settlement there should not be agreeable*, either to the resident missionaries or to himself, *he shall be removed to such other station as may be mutually agreed upon*; and if the missionaries at Serampore wish to add any of their brethren in Bengal to their number, they will, with the same desire to promote *mutual confidence*, mention it to the Society for their ratification."

It is of this Resolution that Dr. Marshman says:

"Thus this *local* committee interfere with, and even forbid our choice of associates, so vitally important to the happiness, and even the existence of Serampore, unless sanctioned by them, although the *general meeting*, only a few months before, had publicly declared, that the Serampore brethren acted, of course, distinctly from the Society; thus trampling on the authority of that general meeting, and rescinding its decisions, disturbed anew the peace of the mission at home and abroad."

We fearlessly ask, "What decisions of

the Meeting at Birmingham did this resolution rescind?" We again remind our readers, that the resolution which Dr. Marshman says "spoke to their very hearts," is again mutilated by him. It was of "the exclusive management of their *own funds and the proceeds of their own labours*, in the cause of God," to which that related, and not of the entire and exclusive management of the Serampore station, as if they had become a separate society from that with which they were still connected as missionaries. The fact is, the central committee thought Serampore, one of the stations of the society, and, therefore, did not consider themselves as overstepping their authority, in making these *proposals* to the missionaries there, not designing to act upon them without first obtaining their approbation.

But, even, admitting that the committee, by proposing to settle all the property in one consolidated trust, and by proposing to send out an additional missionary to Serampore, or even by requesting that no one of their other missionaries in Bengal should be added to the mission family at Serampore, without its having been first "mentioned to the Society for its ratification:" went beyond what had been previously done; yet it is most evident they acted under the advice of a member of that very family, Mr. Ward, who was at that time in England, as will be seen by the following extracts from two of Mr. Ward's letters, the first dated Cheltenham, July 30, 1819: "The property in India, which has been bought with the money intrusted to the Society, may be secured with the greatest ease, by making the present trustees add to their own names, those of the committee, or the treasurers and secretaries of the Society; and I am sure the brethren at Serampore will cheerfully assist them in any plan they may wish to adopt on this subject." The second letter is dated Frome, December 27, in which he says, "Be assured it is my anxious wish to draw nearer the bonds of union between Serampore and the society, and nothing shall prevent my perseverance in this object. I wish Serampore to have as much independence as is necessary for its domestic comfort, and for the continuance of that disinterested ar-

\* See "Letter to J. B. Wilson, Esq., by the Rev. John Dyer," p. 55.

dour, which dependence and uncertainty would intallibly destroy. *I think all the property should be the Society's, that the exclusive management of it should be in the brethren united at Serampore, that they should choose their own companions in labour; that the Society should have a VETO in this choice, and that not less than three persons thus chosen should be united in the management of Serampore. I believe this plan unites comfort, safety, and union.*"\*

Was it surprising that with these letters from Mr. Ward,—the last written only four days before their meeting,—the committee should have adopted the resolutions which, though they gave such umbrage to the brethren of Mr. Ward, fully met his approbation. Being submitted to his consideration, by a sub-committee, January 7, 1820, it is thus entered on the minutes: "Mr. Ward distinctly declared his assent to each of them respectively."

We submit the full history of the proceedings of this obnoxious local committee (as Dr. Marshman repeatedly designates it) to the impartial scrutiny of the reader. Let him carefully mark in Dr. M.'s statement how artfully and repeatedly he omits *the qualifying sentence* contained in one of the Birmingham resolutions,—"*in the management of these*"—and then say wherein these resolutions are different, either in the spirit or the letter of them, to that which "*spoke to their very hearts?*" Was it, then, we ask, the committee who adopted these affectionate resolutions; or those who refused to agree to them; to whom the charge is applicable, "*who disturbed anew the peace of the mission at home and abroad?*"

We assert too, that this committee as fully recognised the INDEPENDENCE of the Serampore brethren, as the Birmingham resolution had done, if by that term be meant *the right of the missionaries to "the exclusive management of the proceeds of their own labours in the cause of God;"* but, if by independence be meant that the missionaries at Serampore were a separate Society from that at home; having the right to the property "*which had been*

*purchased with money entrusted to the Society,"* then it had not been recognised by the former more than by the latter of the meetings.

But Dr. Marshman asserts, p. 51, that the repeated conferences with Mr. John Marshman, as the representative of Serampore, "*issued in two public declarations, from which it will be seen that the committee now acknowledged that independence, which the brethren met from various parts of England and Scotland had recognised in August 1828.*" The first extract is from an agreement, signed Oct. 2d, 1822:—

"As the Missionaries at Serampore, have been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the Gospel, by funds which they have themselves originated, a material change has resulted in their relation to the Society from which they sprung, in consequence of which, the brethren at that station act independently in the management of all their concerns, while they preserve in undiminished vigour, the principles of affectionate union and zealous co-operation with the parent Society. Such being the *natural result of events*, the committee express their earnest and humble hope, that a divine blessing may continue to rest upon the future labours of the Society at Serampore, as well as those carried on more immediately under the direction and superintendence of the Society; and that these efforts, conducted in one spirit, and tending to the same end, may happily contribute to the general diffusion of the religion of Jesus Christ throughout the continent of India."

The next extract is from the agreement between the committee and Serampore," signed Oct. 10.

"That the funds originated by the Serampore Missionaries in India, and those subscribed in Great Britain, America, and India, to institutions connected with them, whether translations, schools, stations, or the colleges be under their exclusive management and control, for the latter of which [the institutions connected with Serampore], they will account *immediately* to the public, *as they have hitherto done* through the channels of Annual Reports."

These "agreements," which it will be observed relate merely to the management of their funds, and, as they had now become a distinct Society, the "trans-

\* Mr. Dyer's Letter to J. B. Wilson, p. 50, 51, 52.



lutions, schools, stations, and college, were under their exclusive management and control," it will be seen were in exact accordance with the sentiments which the committee had uniformly avowed, that "*in the management of the funds originated by themselves,*" the missionaries "acted distinctly from the Society." They leave the decision of the question as to the right to the property at Serampore untouched; and we invite the comparison between the principles of these very satisfactory "agreements," which, Dr. M. says, were "an acknowledgment of their independence," and that of the general committee meeting, held in London, Dec. 31, 1819, which he charges with having "rescinded the public declarations then made." p. 37. The fact is, the committee on all occasions, have acknowledged the right of the missionaries to manage their own funds, and they have been also consistent in never having relinquished the right of the Society to the property at Serampore!

The inference drawn by Dr. Marshman from these "agreements," affords another specimen of his disingenuous mode of reasoning: he says,—

"The fact recognised by this committee, and marked in italics, so fully demonstrates the independence of Serampore, before Fuller's death[!!!] as to render other proofs needless. To account immediately to the public for funds, through its own Reports, is proper to an independent body alone: and Serampore did this respecting both the translations, and the benevolent institution (begun in 1810), without Mr. Fuller's consent being asked; a course, however, with which he and his brethren ever expressed themselves well-pleased. When the London committee declared we had hitherto done this, what could they think of those attempts on our independence with which they had distressed us within the last four years?" p. 52.

And what will the reader think, when he is told, that the way in which the Serampore missionaries accounted to the British public for monies received for the translations and benevolent institution, was by Reports sent to the Society, and printed in the Periodical Accounts! And was this "to account immediately to the public?" How then does this "demonstrate the in-

dependence of Serampore before Fuller's death?" The fact is, we are fully persuaded, if Mr. Fuller had lived till now, we had never heard of "*Serampore Funds,*" of the "*Serampore Mission,*" nor of "*Serampore Independence.*"

In these proceedings, the committee acted as the representatives of the Society, and therefore they refused to admit that the missionaries could make private property of that, which by their own act, they had consecrated to missionary purposes. They of course, considered themselves guarantees for the safety of that property for the society by which they had been appointed, and therefore could not possibly concede that such public property had become private, nor could they cease to watch over it to prevent, if possible, its ever becoming so!

Mr. J. C. Marshman, indeed, "concedes that the relation in which my friends [the three senior missionaries] may have stood to the society, in the first five or six years of the mission, differed from the nature of their connexion with it after Mr. Fuller's death." p. 16. He might well write thus; for, before the death of Mr. F. they were so closely identified with the society, that they had no interest distinct from it: but after Mr. F.'s death, they declare themselves to be a distinct independent society; professing themselves willing to co-operate with the parent society, but only in the same way as they would with any other missionary society in India; and even this on the express condition that their exclusive right should be acknowledged to manage all the property at Serampore, and to apply without control all the funds raised in England! What other meaning can be put upon the following language in the, "Review," p. 17.

"The advocates of the Society call upon us to reduce things to their first institution, and to observe how and wherein they have degenerated. Let the Society then set the example. Let them dissolve the metropolitan committee, and restore the management of the mission to the plain, unambitious, simplicity of the country; let them send out all the funds raised in England, to be expended by my colleagues as THEY deem most judicious. But, above all, let them give us the great soul

the ardent zeal, the unbounded confidence, of Fuller, and it will then, and not till then, be fair to demand of my colleagues to return to first principles!"

Having been most intimately acquainted with "the ardent zeal" of Mr. Fuller, in regard to the mission, for several years before his lamented death, we are quite certain his "great soul" would never have permitted the "sending out *all* the funds raised in England to be expended" for the support of undefined objects, and by agents who refused to give any account of their stewardship. The "unbounded confidence" which he had in Carey, Marshman, and Ward, would have been destroyed, if he could have witnessed the "change in the circumstances," which, Mr. J. C. Marshman admits, "Time, the great innovator, had gradually and necessarily introduced in their plans, and relationship to the society," p. 16.

Surely, even, Mr. J. C. Marshman does not believe that Mr. Fuller would have sent to Serampore *all the funds raised in England, to be expended by a separate society of missionaries*, who had demanded the right of acting without connexion with the committee, and without accountability to them?

The "Reply" of Dr. Marshman, is indeed little more than a reiteration of those complaints after the "central committee had been formed in London," which his son has so unjustly and unsparingly made in his "Review;" and even with much greater warmth and severity. The long-tried and exemplary character of Mr. Dyer ought to have prevented those unjust insinuations and offensive charges against his moral character, in which Dr. Marshman so much indulges.

But one of the most extraordinary parts of this pamphlet is Dr. Marshman's attempt to prove that Mr. Fuller had not declared, at the renewal of the East India Company's charter in 1813, that the *Society* possessed property to a large amount at Serampore.

The committee had said, in reply to the missionaries, June 1818, "You are aware that the universal impression is, that the premises at Serampore, with all the property they contain, belong to the Society, and that you hold them as a part of the

Society, and as trustees for the whole." This idea has been so expressly and repeatedly recognised all along in our periodical accounts, that any attempt to invalidate it would create universal alarm and suspicion. The late Messrs. Fuller, Sutcliff, and others, made this statement to government at the time of the renewal of the East India Company's charter," &c.

To this Dr. Marshman replies, p. 26,

"It was passing strange if they did; for within a year of that period, Sutcliff declared, and Fuller repeated, the sentiment to us with approbation, that he should expect us to issue a declaration of independence, and should not be sorry if we did; which would, of course, deprive the Society of all rights of this nature, as fully as the American declaration of independence deprived the British nation of all right over America. But we happen to have lying by us, in a letter of twelve pages, the history of every interview between Messrs. Fuller and Sutcliff, and the British ministers at that eventful period, in Fuller's own words; and no such statement of absolute proprietorship to every thing our dwellings might contain in future years is to be found in the whole document. The argument they put into Fuller's mouth, that 'British property was entitled to British protection,' is quite an unhappy one; first, because *we* were *British* subjects as really as the writers of this letter; and secondly, because *British* protection could not extend to Serampore, which is under the dominion of the king of Denmark. But, add they, this enabled Mr. Wilberforce to make an appeal to the House of Commons on your behalf; i. e. that the premises at Serampore, with all the property they contain, belong to the Society;—and this had the effect of an electric shock among the members. We think it must have astonished them, had Mr. Wilberforce represented the Serampore brethren as having no more right to their own labor than those African slaves whose state he had so often brought before the house. But the fact is, that he *did not* make such a statement," &c.

Such a statement as what? The committee did not assert, that Mr. Fuller had told Mr. Wilberforce, or that that excellent senator had told the House of Commons, that the *society* in England "*had an absolute proprietorship in every thing our dwellings [at Serampore] might contain in future years;*" but, that the Society possessed property there, at that time, to the amount of 20,000*l.* The writer of this



article, who, with others still alive, accompanied Mr. Fuller when he waited on members of parliament, declares that such was Mr. Fuller's statement; and such was the statement made by Mr. Wilberforce, when he exclaimed, "When I consider the sacrifices of these three devoted men, I feel constrained to bow before such exalted virtue."

But is it not "passing strange" that Dr. Marshman should have forgotten that he himself had, a few months before this time, informed Dr. Ryland the property at Serampore was worth 20,000*l.*! (the authority, doubtless, on which Mr. Fuller relied,) and that, respecting this whole property, Dr. M. had added "not a farthing of which belongs to us, but all to you!"

It was *unfortunate* for Dr. M. that Mr. Fuller had not mentioned in his "letter of twelve pages" what he had told the legislature in the petition, written by himself, from "the committee and other members of the Baptist Missionary Society;" which extract, will, it is hoped, set the matter for ever at rest as to the views of Mr. Fuller and his brethren respecting the nature of the property at Serampore;—viz., "That the *property of the Society in India*, partly arising from the liberality of the Christian public, and partly from the literary labours and unexampled generosity of the missionaries, and consisting of *public and private buildings, a type-foundry, a paper-manufactory, a printing establishment, and monies in the company's funds amounting to many thousand pounds.*" — *Ivimey's Hist. Eng. Bap. vol. IV. p. 147.*

The "Thoughts upon the Discussions," &c., by Dr. Carey, do not profess to communicate any thing new upon the subject. He says, "I have therefore no new disclosures to make, and no new facts to adduce," p. 76. It is evident, however, that he fully approves of the conduct of his aged colleague, and of all that is written in these two pamphlets. He thus strongly expresses his opinion:—

"With respect to Dr. Marshman's veracity, the fact of my never having deserted him, under all the charges brought against him, is the strongest proof I can give that I believe those charges unfounded. I am no more partial to double dealing than they are

who so loudly criminate him; nor am I fond of being imposed on myself: and I do hereby declare, that I have not forsaken him, and that I have no intention of deserting him. I further state my full conviction, that all which has been stated by him in this unhappy controversy, and especially in his reply; and that of his son Mr. John Marshman's review, is the strictest truth, and ought to put an end to this most disagreeable contention."

We entertain no doubt but that this aged servant of Christ thought every thing in the "pamphlets," which we have thus briefly noticed, as being "strictly true." But we have the fullest conviction, that Dr. Marshman's "Reply," contains many evasive and disingenuous representations; to select one instance: in 1812, Dr. M. had informed Dr. Ryland that the property at Serampore was worth £20,000, and "all this," he added, "not a farthing of this belongs to us, but all to you." Respecting this statement, he now says,—

"I ought also to say, that this devotedness to Fuller, Sutcliff, and Ryland, so affected my own mind, that for the first six or seven years of our union, I had not those clear and decided ideas of our right to our own incomes, which Dr. Carey had from the beginning. There was some indistinct idea floating in my own mind, that we ought to consider ourselves their property! until I began to reflect closely upon the subject about the year 1807. Hence for the sake of perfect exactness, I ought both in the letter of 1817, and in the "Statement" published in May, 1828, to have appended a note, qualifying with respect to *myself individually*\* the absolute assertion, that we never had any such ideas. But then I ought also to have added, that these floating indistinct ideas were merely that inert kind of notion, which we sometimes have of a subject, on which we have never had any inducements to think that they had no effect on the plan of prac-

\* The following extract from a letter of Mr. Ward to Mr. Ivimey, dated Oct. 13, 1815, (and printed in the History of the English Baptist, Vol. iv. p. 159), was shewn to Dr. Marshman, in the handwriting of Mr. Ward in 1827. "The premises belonging to this station (Serampore) or rather to the Society, have cost more than 50,000 rupees, and the stock of the printing-office cannot be worth less than 20,000, bringing in a mission revenue of 48,000 rupees a year." Dr. Marshman was not the only one of the three, who thought as he at first did!

fical independence on which we ever acted; and that they vanished from my own mind as soon as they became a subject of close consideration!" p. 74.

Most cordially do we unite with Dr. Carey, in desiring that this "unhappy controversy," this "most disagreeable contention," was brought to a close; and that all the parties to whom it relates, and all the controversialists who have engaged in it, would agree to bury in one common grave all their "strife and debate;" all "envies and evil-speakings." "Shall the sword devour for ever?" We are happy to see that the "*Defence*" made by the Serampore brethren has "terminated once for all." p. 89.

The "Appeal," from the Serampore missionaries is very urgent to the British public. It appears, however, from what is said in it, in regard to "the translation and printing of the sacred Scriptures," that—

"They do not at present require much assistance: for, in fact, the liberal contributions of the public have accumulated upon us, chiefly because our necessities in other respects have required that the press should be greatly occupied in work that would produce pecuniary aid for the mission." p. 80.

From this statement it would appear that the printing press is "greatly occupied in other work producing pecuniary aid," rather than that of printing the Scriptures; the principal, if not the sole object, for which that press was purchased! It is chiefly in aid of the thirteen missionary stations, including Serampore, that they need help to the amount of about £2243: annually.

We should have felt happy in enforcing this "Appeal," but from the fact that the property at Serampore, which has been solemnly devoted "to the cause of God," (whether to that cause, through the Society or not,) is at present, as we believe, in a state of absolute *insecurity* (with the exception of the college) so that it may become, in the event of the death of Drs. Carey and Marshman, the property of an individual member of the union! We heard Dr. Marshman pledge himself repeatedly, while he was in England, that the property which they held in trust, the three first purchases of houses and lands, should

be secured, on his return to India, for the Society: it does not appear, that this has yet been done. Still, if there are persons in England, and Scotland, who see no objection to this state of things as regards the property so minutely described by Mr. Fuller to the legislature, and who consider it right to entrust their contributions to the Serampore brethren *to be expended by them as they deem most judicious*, they are, no doubt, at liberty to do so. We give our brethren who have come forward in the support of the Serampore union, credit for their Christian zeal, but cannot adopt exactly their sentiments, respecting the conduct of the missionaries, though "*we*" too are of those "who were old in the cause, and well acquainted with circumstances;" unconscious too of "having given place, no not for an hour, to the unfounded or distorted representations of others." We cannot say, with Mr. Anderson, "and so far from being beguiled into any suspicion, all that has occurred has, in fact, only tended to increase their esteem and affection for their brethren in India."

It is impossible for us to feel "an increased degree or even similar esteem and affection," for Drs. Carey and Marshman, as when they acted as the missionaries of, and in connexion with, the Society. — The *first* ways of David were his *best*.

The letter from the Rev. W. Robinson, of Calcutta, who has been for upwards of twenty-four years a missionary of the society, addressed to the Rev. Christopher Anderson, gives no opinion on the subjects, which have led to the separation between the missionaries and the Society. He says, that "Dr. Marshman is a good old man, and a spiritually minded Christian," and recommends that subscriptions should be solicited in England towards the support of the missionary operations connected with Serampore. Mr. Anderson says, in an introductory paragraph, "It will be seen it is written in the spirit and with the feelings and prospects of a Christian martyr." We have no apprehension that the committee of the Society by which Mr. Robinson has been, and is, supported, will inflict any punishment upon him,



notwithstanding his injudicious conduct in having written it.

In concluding our remarks, we think it right to give it as our deliberate and conscientious opinion, that the "Review" of Mr. J. C. Marshman, and the "Reply" of the Rev. Dr. Marshman, are a complete failure, whether considered as an apology for the conduct of the Serampore missionaries in having formed themselves into a distinct missionary body; or in their having denied the society by which they were sent to India, the right of controul over the missionary property at Serampore. That all may be able to decide whether or not our judgment is according to truth, let the following statement of facts be calmly and impartially considered:—

1. In 1800, the missionaries at Serampore adopted a set of rules for the government of the family, one of which was "that no one of us do engage in any private trade, but that all be done for the benefit of the mission."

2. In 1805, they entered into a "Form of Agreement," by which they, in the most solemn manner, devoted all the property which they might acquire by their united labours to Missionary objects.

3. Until the period of Mr. Fuller's death in 1815, Dr. Marshman and Mr. Ward had repeatedly declared that all the property whether "in lands or moveables" at Serampore, belonged to the Society: and so Mr. Fuller and the committee always considered it; the property at that time amounting to from £10,000 to £20,000, and the annual missionary revenue to SIX THOUSAND POUNDS!

4. After the death of Mr. Fuller was known at Serampore, the missionaries there formed themselves into a distinct independent body from that by which they were sent to India, and which had supported them chiefly for several years;—by claiming the right exclusively to the property at Serampore, and the entire control over it;—notwithstanding it had been all purchased from the united stock of missionary funds.

5. That the whole of the property at Serampore, devoted to missionary objects, has not been legally secured as *public* property, and is liable to become the

property of an individual who has never been recognised by the committee as a member of the Serampore Union; and who does not even sustain the ministerial or missionary character.

6. In 1818, the committee fully recognised the right of the missionaries; viz., Carey, Marshman, and Ward, to the "exclusive management of the proceeds of their own labours in the cause of God;" but while they have never claimed any control over the buildings, &c., they have never relinquished the right which the Society has to them.

7. In 1827, Dr. Marshman refused the offer of the committee to take upon the Society the charge of all the missionary out-stations connected with the Serampore Union, to be superintended by Dr. Carey and himself for the period of their lives, instead of their being left under the irresponsible council of the Serampore college. But Dr. M. wished the committee to remit annually a certain sum towards the expense of these two stations, leaving them at liberty to apply to the British public to supply the deficiency: this request the committee considered themselves unable to comply with; because it would have subjected the members of the society to applications from a separate society for the support of the *same objects*, towards which they had already contributed.

From this unvarnished statement of facts, we leave our readers to judge, whether the committee could, consistently with their duty, have sanctioned the kind of "*independence*" claimed by the missionaries, viz., an *exclusive right to the property of the Society at Serampore, in addition to the disposal of the large annual sum derived from it, which they had conceded to them?* Could they have acted otherwise than to withhold pecuniary grants, over which they could have no control, and respecting the appropriation of which they would have received no account?

We do not hesitate in asserting that the spirit which the committee have uniformly manifested towards the missionaries, and for which they have been so bitterly traduced, may be described in a very short sentence:—CONCILIATION, but not COMPROMISE!

*Letters and Dialogues between Theron, Paulinus, and Aspasai, on the Nature of Love to God, Faith in Christ, and Assurance of Salvation.* By JOSEPH BELLAMY, D.D.: with an *Introductory Essay*, by the Rev. ROBERT BURNS, D.D. F.A.S. Glasgow, 1830.

THE celebrity of the writer of these Letters and Dialogues, renders it unnecessary for us to dilate on the publication. The views of Dr. Bellamy on Faith, in contradiction to those of Marshall and Hervey, appear to us to be sound. Dr. Burns therefore has rendered a service to religion by issuing, under his auspices, this new edition.

*Faithful Warnings, and Affectionate Advice, addressed to hearers of the Gospel.* A Pastoral Letter. London. Wightman.

THIS Letter is written by Mr. Brawn, who has for several years respectably and usefully discharged the pastoral office at Loughton. It is an earnest, serious, and appropriate address; and we hope it will be read, especially by those for whose benefit it has principally been prepared, with the attention it merits

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## INTELLIGENCE, &c.

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### FOREIGN.

#### UPPER CANADA.

The following is an extract of a letter lately received in London from Mr. Edwards, who, for many years, has settled at Clarence in Upper Canada, on the banks of the river Ottawa, and through whose persevering exertions a small Baptist Church has been formed, the members of which are zealously engaged in making known the "way of salvation" to their neighbours, who, for the most part, know not God, nor believe in our Lord Jesus Christ. During the last year Mr. Edwards undertook, at his own expense, a visit to this country, with a view of exciting the sympathies of British Christians in behalf of the people among whom providence had called him to sojourn, and to lay the foundation, if possible, of supplying them with the means of spiritual instruction; and, it is to be hoped, an impression has been made that will lead to very important results. Mr. Edwards met with much encouragement from ministers and friends, both in England and Scotland, who shewed every disposition to forward his views.

It is very pleasing to know, as the immediate effect of Mr. Edwards' visit to this country, an able labourer is already in the field, from whose exertions much good may be confidently anticipated. We now allude to Mr. Gilmore, (late of Aberdeen,) who has arrived at Montreal, and is now zealously engaged in preaching the Gospel, and we have good reason to know he is not labouring in vain.

In all probability, an appeal will shortly be made to the Christian public, in behalf of the benighted inhabitants of this part of the world, as it is in contemplation to form a Missionary Society, with an especial view to their benefit.

Mr. Edwards' letter is dated from Montreal, November 9, 1830.

"MY DEAR SIR,

"It is probable you have heard from some friends in Great Britain, that I reached my home on the 10th of June, in peace and safety, and found my family in merciful circumstances, after an absence of seven months and fifteen days, having gone at least by water and land 8500 miles. I have great reason for thanksgiving and praise to the author of our mercies, for his preserving care and goodness to me and mine. We continue to go on at Clarence much in the same way I told you of last winter.



"Our Sabbath School goes on well, and our little church continues to meet on the Sabbath day, and on Wednesday evenings.

"We have had two additions this summer, and we are endeavouring, to the best of our ability, to enlarge around us the boundary of Zion, by making known the Gospel of Christ. But O, could the friends of the Gospel in Great Britain, see the many thousands in this country who are perishing for lack of knowledge, I think they would hasten to devise means to send among them that Gospel, the entrance of which imparts life and light to the soul. In these quarters, infidelity, errors of various kinds, and awful carelessness, are greatly on the increase. *Upwards of 20,000* have this season landed on our shores from Great Britain and Ireland. You see our population is rapidly increasing, and no adequate means employed for their spiritual instruction.

"These alone could employ *forty missionaries*, considering their scattered situation in this country.

"Mr. Gilmore arrived in this city about two months ago; he is in good health and spirits, with Mrs. Gilmore and son. His labours are very acceptable, and highly prized.

This constitutes a new era in this city, *there not having been before a church on Gospel principles*. I have no doubt but Mr. Gilmore's labours will, by the divine blessing, be eminent in building up and comforting the people of God, and be honoured in turning many from the error of their ways to the wisdom of the just. He is a zealous and faithful labourer, willing to spend and be spent in the good cause. They are about establishing in this city an academy for pious young men; they are however deficient in funds, and look to Great Britain for a helping hand. They judge, and I think rightly, that young men reared in this country, who in other respects are fit for the work, will be far the most eligible missionaries for it. I hope, my dear brother, we shall have your prayers, your influence, and aid; and that of the friends of the Gospel with you, to assist in carrying the message of reconciliation, through these extensive provinces, so that by the united energy of British and Canada Christians, our barren wastes may be made to hear "the joyful sound," and our lofty forests resound with the songs of Zion. Wishing you an increase of grace, mercy, and peace,

I am, dear Sir,

Yours sincerely in the bonds of the Gospel,

JOHN EDWARDS.

## DOMESTIC.

### SERAMPORE MISSION.

"2, Jeffrey Square, St. Mary Axe,  
London, Dec. 25, 1830.

"The very extensive and valuable labours in which the Serampore Missionaries have been so arduously engaged for nearly forty years, have induced several gentlemen in the metropolis, to form themselves into a Society, called, THE LONDON ASSOCIATION IN AID OF THE SERAMPORE MISSION. The object of this associated body, is, to obtain subscriptions, donations, and collections for the translations, the schools, and the general purposes of the mission, which have been so long conducted by the venerable Dr. Carey, and his brethren at Serampore.

"Deeply impressed with a sense of the vast importance of this mission to the spiritual interests of India, and of the necessity of its continued operations for the furtherance of the Redeemer's kingdom in that extensive empire of idolatrous delusions, the members of this Association embrace the opportunity of appealing to the friends of religion on behalf of its funds, through the medium of this circular.

"The length of time in which the Serampore brethren have been engaged in their labours of love,—the assiduity with which they have pursued their plans for diffusing the knowledge of the Gospel through the eastern world,—the extensive good they have already done,—and the permanent foundation, which, under the blessing of God, they have laid for the successful operations of future Missionaries, strongly concur to recommend their case to the benevolent consideration of Christians of all denominations.

"Should any friend to the spiritual welfare of India be disposed to assist the Serampore Missionaries under their present pecuniary embarrassment, communications may be sent to G. F. Angas, Esq., Treasurer, 2, Jeffrey Square, St. Mary Axe, where the business of this Association is conducted.

"Subscriptions and Donations will also be received by the following gentlemen; James Pritt, Esq., 15, Wood Street, Cheapside; Messrs. Fletcher, Alexander, and Co., Bankers, Coleman Street; Messrs. Parbury, Allen, and Co., Leadenhall Street; Messrs. J. and H. Gamble, Fish Street Hill; William Napier, Esq., Mecklenburgh Street, Foundling Hospital; and by the Rev. George Gibbs, Secretary, Brunswick House, Peckham."

## Recent Deaths.

Early on Sabbath morning the 2nd January, died the Rev. B. L. Edwards, of Northampton, aged 66 years, 46 of which he had been the faithful pastor of the Independent congregation meeting in King's Head Lane, in that town. He was laid aside from his public ministrations only two Sabbaths; and the last sermon he preached was from the words, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

On Friday, January 14, the Rev. William Fletcher, of Swanwick, in Derbyshire, departed this life, in the 86th year of his age. His labours in the Lord's vineyard have been continued through the unusual period of 60 years. Nearly 15 of which were spent in forming and cherishing the church at Loscoe. The last 35 years he was pastor of the Christian Society at Swanwick, which had been gathered by his occasional labours. Many souls were given to his ministry.

Died on the 29th December, 1830, in the 73d year of her age, *Mrs. Hoddy*, wife of the Rev. William Hoddy. She was interred the following Wednesday, January 5.

A few hours after her funeral, the bereaved husband was summoned to his rest, and was interred on the following Tuesday in the meeting-house. On the Sabbath, a funeral sermon was preached by his nephew, the Rev. T. Hoddy of Clare, from Acts xi. 24, to a numerous congregation. W. Hoddy was 80 years of age; and for 34 years the beloved pastor of the Baptist Church of Bildeston, Suffolk; and no man ever lived more respected by Christians of different denominations.

The Rev. Charles Caddy, many years a Baptist preacher in the counties of Suffolk and Norfolk, (particularly at Salhouse in the latter,) terminated his earthly career in the 69th year of his age, on Lord's-Day morning December 26th, 1830. The three last years of his pilgrimage were remarkable for extreme bodily sufferings. He endured this great fight of affliction in the exercise of patience and resignation; deriving all his comfort and support from the glorious Gospel of the blessed God. His remains were deposited at Rehoboth Chapel burying ground, Union Place, Norwich, on Saturday, January 1st, 1831: when a sermon was preached by his

pastor, the Rev. R. G. Le Maine, from 2 Cor. v. 1. The death having taken place on the last Lord's Day in the old year, and the interment on the first day in the new, it created a tone of feeling which rendered the solemn services peculiarly appropriate.

## EDUCATION OF THE SONS OF BAPTIST MINISTERS.

The lads sent to school by the Society, are receiving their education under the following gentlemen:—Mr. Biggs, of Devides; Mr. Parker, of Islington; Rev. J. Clark, of Folkestone; Mr. Dawson, of Hunter Street, Brunswick Square.

The following donations and subscriptions are received:

## Donations:

Miss Wisdom (1823)	-	-	1	0	0
J. Foster, Esq. Biggleswade	-	-	25	0	0
Rev. Dr. Rippon	-	-	10	0	0
Mr. Bailey, Berkeley Square	-	-	10	0	0
Rev. J. Ivimey, London	-	-	5	0	0
W. Copley, Oxford	-	-	5	0	0
J. Chin, London	-	-	5	0	0
C. T. Keen, Pershore	-	-	1	0	0
J. Penny, Esq. London	-	-	5	0	0
Mrs. Penny	-	-	4	0	0

## Subscriptions:

Mr. Ebenezer Davis, Woolwich	-	1	0	0
Merrett, London	-	1	0	0
Rev. J. Clark, Folkestone	-	1	1	0
Mrs. Chambers, London	-	1	1	0
Mr. Howland, Canterbury	-	1	0	0
J. Parnell, Esq. Canterbury	-	1	0	0
Rev. J. Mann, London	-	10	6	
J. Upton	-	10	6	
J. Smith, Astwood	-	1	1	0
J. Dyer, London	-	1	1	0
W. B. Guernsey, Esq.	-	2	2	0

Subscriptions and donations received by John Penny, Esq., Treasurer, Great Scotland Yard; Rev. W. Southwood, Kensington, Secretary; Rev. J. Dyer, Fen Court; and by any of the members of the Committee.

## ORDINATIONS, &amp;c.

## HERTFORD.

The Baptist Church at Hertford, which was for a considerable time destitute of a Pastor, and in an unsettled state, is now, by the blessing of God, restored to peace,



union, and comfort, by the settlement among them of Mr. James Bisset, who was the first Pastor of the Baptist Church at Stoke Newington,—by whom the infant baptist cause there was raised,—and Shacklewell Chapel, erected for their accommodation, the charge of which he resigned, by mutual agreement, to the late Mr. C. T. Mileham.

Mr. Bisset was invited in January last year to supply the church at Hertford, and, by their unanimous request, continued his labours there till nearly the close of the year, when the church gave him their unanimous and urgent invitation to take the Pastoral Charge of them; to which request, after mature consideration, he has considered it his duty to accede, and commenced his pastoral labours on the first Lord's day in the present year.

#### OXFORD BUILDING-CASE SOCIETY.

*To the Editor of the Baptist Magazine.*

*Oxford, Jan. 20th, 1831.*

SIR,

You will oblige the Committee of the Oxford Building-case Society, by inserting the subjoined list of applications received by them. Several of the number have been assisted, and the remainder, *nearly all of which plead urgency*, will be attended to according to the judgment and ability of the Committee; preference being given (all other things equal) to their proximity to Oxford.

Yours sincerely,

W. COPLEY.

LIST.—Andover, Anmore, Ashford, Atch-Lench, Bath, Berwick St. John, Bilston, Blunaevon, Bloxham, Caerleon, Campden, Cooleford, Corsham, Cuddington, Earl's Barton, Fisherton, Heaton, Henley, Honiton, Kidderminster, King-Stanley, Lake Lane (Portsea), Lane-end, Little Kinton, Little Tew, Long Crendon, Minchinhampton, Missenden, Newnham, Newton St. Petroch, Paulton, Poole, Shilton, Stoney Stratford, Stroud, Swanbourn, Thame, Torrington, West Drayton, West Haddon, Whitchurch, Winchester, Winslow, Winterslow, Witney, Worcester, Gascombe.

#### A DAY FOR HUMILIATION AND PRAYER.

On Wednesday, January 19th, several of the ministers and members of the churches held special prayer meetings in London, on behalf of our beloved, but greatly distressed country. The places appointed for these services, were Barbican and Salters' Hall Chapels, where addresses were delivered appropriate to the occasions:—at the former by

the Rev. Messrs. Bennett, D.D. and Dean; and at the latter by the Rev. Messrs. Binney and Townley.

We earnestly hope a similar spirit of pious philanthropy will be manifested through all our churches. If ever "the land of our fathers" required the individual and united intercession of the righteous to be poured forth on its behalf, it requires them *now*! When the vessel that was sailing to Tarshish was overtaken by stormy seas, "so that the ship was like to be broken," and "the mariners were afraid," they arose, "and cried every man unto his God." And shall the worshippers of the one living and true Jehovah be found sleeping in insensibility, in the midst of surrounding dangers? As citizens, we unite to present our petitions to our revered sovereign, and the legislative assemblies of the land; and shall we fail to unite as Christians, to present our petitions to HIM, "whose throne is above the heavens, and who reigneth and ruleth over all,"—that at the present crisis,—a season of great national calamity, agitation, and peril,—he would be graciously pleased to interpose on our behalf, to alleviate the sorrows of the oppressed, to allay the elements of discord, to "counsel our counsellors, and teach our senators wisdom?"

#### ABOLITION OF SLAVERY.

Recent Meetings for the Abolition of Slavery, have been held at 1. Edinburgh.—2. Second Meeting at Edinburgh.—3. Perth.—4. Kelso.—5. Aberdeen.—6. Paisley.—7. Glasgow.—8. Scottish Synods and Presbyteries.—9. Bradford.—10. Melksham.—11. Truro.—12. Kingston.—13. Falmouth.—14. Southampton.—15. Huddersfield.—16. Hanley and Shelton.—17. Kendal.—18. Hadleigh.—19. Penzance.—20. Wellingborough.—21. Portsea.—22. Stowmarket.—23. Reading.—24. Liskeard.—25. Plymouth.—26. Bath.—27. Bristol.—28. Second Meeting at Bristol.—29. Derby.—30. Chelmsford.—31. Birmingham.—32. Rutland.—33. Durham.—34. Halifax.—35. Chesterfield.—36. Salisbury.—37. Calne.—38. Watford.—39. Lincoln.—40. Brighton.—41. Bury St. Edmunds.

We intended to have given the very excellent speech, made by Mr. Jeffrey, at the Edinburgh Meeting, but our limits will not admit it.

#### NOTICE.

The Rev. S. Whitewood, late of Andover, has accepted the unanimous invitation of Pastor over the Particular Baptist Church, Halifax, Yorkshire.

## NOTICE.

The Monthly Meeting of Baptist Ministers and Churches, which circumstances have caused to be suspended for a time, will now be resumed. On Tuesday evening, February 15th, the meeting will be held at the Rev. W. Shenston's, in Little Alie Street; the Rev. Dr. Newman to preach. Subject, "Christianity a Social Religion." Time of Service Half-past Six.

## NEW PUBLICATIONS, &amp;c.

*Just Published,*

*The Eternal Sonship of the Saviour considered, in a Letter to the Rev. ADAM CLARKE, LL.D., &c. &c. occasioned by some Strictures in the Methodist Magazine for August, 1830, on his third Volume of Sermons, and on his Comment on Luke i. 35. Second Edition.*

*The Persecutions of the Nonconformists contrasted with the Liberties of the present Dissenters; with remarks.* By JOHN HOLLOWAY.

*Published on account of the Repeal of the Corporation and Test Acts.*

*The Pillar of Divine Truth immovably fixed on the Foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone: shewn by the Genuineness, Preservation, Authenticity, Inspiration, Facts, Doctrines, Miracles, Prophecies, and Precepts of the Word of God. The whole of the Arguments and Illustrations from the pages of the Comprehensive Bible.—By the EDITOR of that WORK.*

*A Letter to a Conscientious Advocate for Strict Communion.* By WILLIAM GROSER.

*A new and corrected edition of Brown's Self-Interpreting Bible. Besides embracing all Brown's Explanatory Notes and Reflections, this edition contains a vast variety of additional Notes, chiefly illustrative of Eastern manners and customs, natural history, geography, &c.; and the marginal references have all been carefully revised and corrected. An original Memoir of the Author is also given by one of his descendants, the Rev. J. Brown Patterson, of Falkirk.*

*Preparing for Publication.*

(By Divine Permission),

*A Series of Letters on the Serampore Controversy, to the Rev. Christopher Anderson, occasioned by a Paragraph dated, "Edinburgh, 6th November, 1830," appended to the "Reply," &c. &c. &c. of the Rev. J. Marshman, D.D.* By JOSEPH IVIMEY.

*It is the intention of Mr. Eustace Carey, speedily to reply to the several Pamphlets recently issued from Serampore upon the Subjects involved in our Missionary Controversy.*

*Knox's History of the Reformation of Religion in Scotland; with an Historical Introduction and Notes,* by WILLIAM M'GAVIN, Esq. 1 vol. 8vo.

*A Help to Professing Christians in judging their Spiritual State and Growth in Grace.* By the Rev. JOHN BARR, Author of "The Scripture Student's Assistant," &c.

We learn that Mr. Booth, the Author of "The Analytical Dictionary," has a Work in the Press on "the Principles of English Composition."

## DISTRIBUTION OF PROFITS.

These sums, arising from the profits of this work, were voted to the widows, whose initials follow, on the 7th of January,

M. H.	£3 recommended by Rev. D. Phillips.
E.	3..... Do.
E. J.	4..... Mr. T. Matthews.
J. F.	4..... Rev. J. Prichard.
S. W.	4..... B. Coombs.
M. W.	4..... D. Wilson.

M. R.	£4 recommended by Mr. J. Edwards.
S. W.	4..... Rev. G. Capes.
H. H.	3..... W. Keay.
D. R.	4..... J. C. Edmonds.
E. S.	4..... R. Townsend.
G.	4..... J. Kinghorn.
S. C.	3..... W. Walton.
M. T.	3..... J. H. Thomas.
A.	4..... Mr. Mann.



## AN EDITORIAL DEFENCE.

In the preface to our last volume, we thought proper to remind the Denomination of the fact, that the "benevolent distributions" promised on our covers, were "actually and regularly made." And we ventured to intimate—in a tone confessedly "half-pleasant," that this was not the case with every publication which sought to obtain patronage, by bearing on its covers similar promises.

This statement has occasioned no small umbrage to one of our contemporaries, who, by a voluntary self-appropriation of the passage, has become greatly incensed with us, for choosing to avail ourselves of so obvious a comparison in our favour; and hence, what is allowed to be a "half-pleasant," is also denominated "a half-taunting notice," and an "ungenerous sneer."

We do not intend to dispute with these writers the correctness of their application of our words,—the monitions of conscience are not to be despised in such cases,—but we may be allowed to express our surprise that any complaint against us, on that ground, should have issued from such a quarter. Every reader of the periodical referred to, must be aware how much it has indulged in this style of writing. We question whether a preface has appeared, since the work has been in the hands of its present Editors, where some sarcastic allusion to ours is not to be found. Restricting ourselves, however, to the last twelve months,—beyond whose limits our preface, of course, is not supposed to look,—we find in their January number of 1830, the following statement:

"They will only say, that while they enjoy, as at present, the patronage of the Denomination, or of an influential and increasing portion of it,—though *their* work arrogated not to be its '*authorized representative*,' they will not cease to use the confidence reposed in them," &c.

Two of the words, taken from our Preface, just published in the Supplementary Number, are distinctly marked, to assist the reader in determining their reference. So accustomed indeed have these Editors been to this kind of writing, that even in the very preface where they affect to con-

demn it, they gravely tell us, that "the great stimulus to their exertions would be lost, if their pages were not read as well as purchased."

Would there be any difficulty in construing these, and similar specimens of self-gratulation, into a "half-taunting notice," or an "ungenerous sneer," in reference to another publication, which was possibly present to their recollection. That they are unable to take any higher ground of comparison, is not our fault; but we ask, What is the difference between, the spirit and aim of these allusions, and the one they so heavily complain of, except, indeed, it be, that the points are turned in opposite directions, and that truth has given to ours a sharpness, which is particularly disagreeable to their editorial sensibilities?

"Thus life is spent, O fie upon't,  
"In being touch'd and crying—don't."

*Cowper.*

The question lies in a very narrow compass. If these gentlemen really believe "that language of this kind" is incompatible with "the friendly intercourse latterly subsisting between the active conductors of the two publications," how came they to be so tardy in making the discovery; and, having made it,—so ready to violate the very feelings they profess to respect and cherish? And yet they have not only done this in the very preface where they profess to "*regret*" the practice—so great is the propensity of some minds to deplore the sins of others, while insensible to their own,—but they have carried out this style of writing—these editorial hits and innuendoes—to an extent which outrages the established principles of literary warfare. For they have misquoted our language, for the express purpose of holding us up to the contempt of their readers: and they have descended to direct personalities. If we substantiate these allegations, will not our accusers have shewn their forgetfulness of the well known adage, "men who live in houses of glass should not throw stones"?

The passage they have quoted, as it stands in our preface, reads thus:—

"However unworthy of perusal our pages might be deemed by the most prejudiced or ill-judging individual, the application of the profits to an object confessedly interesting and important, might well induce even him to support our publication. But we entertain no apprehension that the general style of our work, in comparison with others of a similar class, is such, in the estimation of any candid mind, as to require that we should appeal only to the benevolent sympathies of our readers."

This passage they have thought proper to present to *their* readers in the following form:—

"The Editors must confess that they have no sympathy with the appeal, that, 'however unworthy our pages may be deemed, the application of the profits to an object confessedly interesting and important, might well induce the support of this work.'"

On this passage,—placed between quotation marks, as though it were ours,—the following satirical observations are founded:—

"To urge the benevolent appropriation of its profits, as a redeeming consideration for whatever is 'unworthy' in its contents, is not at all creditable to the abilities of their writers, or the understanding of their readers."

These *unsympathizing* Editors, it will be seen, found it *convenient* to omit the qualifying clause, "by the most *prejudiced* and *ill-judging* individual;" and this omission enabled them to torture the passage into a concession never intended: and to elicit from it a *sense*, the very reverse of that, which, when fairly quoted, it conveys to the mind. For if an "ILL-JUDGING" individual deem a thing "UNWORTHY," the natural inference is, that *it is not so in itself*; and the writer who uses these qualifying terms, clearly intimates, that *he* at least, entertains an opposite conviction. And had these Editors proceeded with their quotation, they would then have exhibited the writer as making this declaration in so many distinct and direct words: but even without this, had they not *designedly omitted* the clause which qualifies the passage as it proceeds, their "taunts" and their "sneers" could not have been sustained. But "taunts" and "sneers" sustained by *such an artifice* are surely a little more than "ungenerous."

The logician may reason inconclusively if he please, even in favour of error; but the satirist who misquotes the language of another, for the express purpose of holding him up to the contempt of his readers, has passed the bounds of literary justice, and evinced an eagerness to inflict a wound, that is reckless of his own reputation. Against such a mode of attack, it is obvious, no writer is safe, sacred or profane. The Scriptures themselves might be represented as declaring that "there is no God," by omitting the qualifying clause which affirms, that he must be a *fool* who says so!

It can be no matter of surprise, then, whatever it may be of complaint, that writers who can stoop to such a mode of attack, should descend to personality. The motive, in both cases, lies upon the surface; but the connexion between the inference and the fact stated, we apprehend, will remain invisible to every understanding but their own. Will these gentlemen affirm, that there is no consumption of time, no bodily or mental labour, no anxiety, no responsibility involved in editorial duties, which are entitled to compensation? They *insinuate* this, at least, in reference to the individual at whom the passage is invidiously pointed. For there is no intelligible meaning in their words, but upon the *assumed principle* that the office of editorship is an *idle sinecure* whose immunities must be enjoyed with secrecy and in "*silence*," whereas, there is no more *injustice* in receiving a remuneration for services rendered, than there is *generosity* in declining to accept of any thing, where there is nothing to be had.

On the whole, "*we cannot help indulging our regret*," that the conductors of a religious publication should have descended to *such a mode* of advocating its claims; as unsound in *policy*, as it is indefensible in *principle*; for assuredly it is no meagre praise to any work which requires to be assailed by unlawful weapons, by means which TRUTH and JUSTICE,—we say nothing of friendship and Christian courtesy,—refuse to sanction.



# IRISH CHRONICLE,

FEBRUARY, 1831.

WE were requested by a liberal friend last month to specify a list of articles as presents for the schools, best suited to encourage and prove useful to the children. It will be seen by Mr. Allen's letter, that he has, unsolicited, given that information. We have no doubt but many female friends of the society will act upon the suggestions of Mrs. Allen, and send a supply of such articles to either of the Secretaries, who will forward them for the use of such schools as the donors may direct.

The letters of Mr. Allen, and of the two young ministers, who are receiving instruction from him, contain some pleasing instances of the usefulness of those humble labourers in the Lord's vineyard, the readers of the Irish Scriptures.

*From the Rev. J. Allen, to the Secretaries.  
Ballina, December 19th, 1830.*

MY DEAR BRETHREN,

I have, through you, to present my best thanks on behalf of schools in this district, to the female friends at Gloucester and the Isle of Wight, for a select and valuable assortment of small books and trinkets, sent to be distributed as premiums. The tender solicitude they have thus evinced, will, I trust, under the blessing of a gracious God, ere long, be crowned with the prayers of some and even many of those children, towards whom they have stretched the fostering hand. In these thanks, and in this assurance of the useful tendency of such presents, Mrs. Allen cordially unites. I might mention, as a *desideratum*, however, that, as the children and their parents are too poor to purchase such articles, some of the ladies, in their future presents, might contrive a few scraps of canvass, or worsted, needles, thimbles, &c., with which samplers could be worked in the schools. I would not, however, by such a hint, be understood as undervaluing the presents received, or as presuming to dictate as to voluntary acts of benevolence; but only as endeavouring to combine that *benevolence* with practical utility in a more eminent degree. I have made this appeal on behalf of the children at the sole instigation of Mrs. Allen, who, since her residence in Ballina, has visited most of the schools, and made herself personally acquainted with their wants. At the same time, I have found it an effort to write, from that homely proverb, "Beggars are not to be choosers," staring me so fully in the face.

The schools are at present attended as well as could be expected at this season of the year. Some of them have been opposed during the past quarter, but that opposition has principally died away. It is but right, in fact, that I should mention, that whilst many of the priests have been averse to our schools,

and the whole of the society's operations, others have been equally favourable. In my journal for June last, I think I mentioned the recommendation of priest O'Hara to establish a third school in his own parish: and to-day I have received a most curious document, in the shape of a recommendation, signed by two priests. This document goes to say, that "Pat Duggan, the bearer, is an excellent scholar, and well fitted for a situation under our honourable society: that he understands reading, prose and verse; writing, plain and ornamental; arithmetic, vulgar and decimal; Irish, antient and modern;" &c. Of course, from a recommendation so well attested, I could not doubt the man's qualifications: though I must confess I felt puzzled to know how so much knowledge could be picked up in the parish where he resides, which is situate at the base of the highest and wildest mountain in all Ireland. I am not sure, but I think both the priests have offered to subscribe; at least, a promise of 4*l.* subscription is obtained by him toward the school. I regard this as a favourable omen of coming good; and I trust, through a divine blessing, that each one of us shall live to rejoice in the immortal good conferred upon Erin's land by the instrumentality of the society.

I am, my dear brethren, yours, &c.

J. ALLEN.

*From a young Minister, who preaches in  
Irish, to Mr. Allen.*

*Ardnaree, December 13th, 1830.*

REV. SIR,

I am happy to have to state, that since my last, I have availed myself of several opportunities of proclaiming the joyful sound of the gospel to several of my poor and illiterate countrymen. In the commencement of this month, I called four or five days successively at the village of Cloonislane, within a mile of this town, when I addressed the inhabitants

on the value of the Scriptures: they withdrew from their labour, and sat down and heard what I said to them with seriousness and attention. Some of those benighted creatures gave God thanks for the blessed truths contained in his Word, and requested that I would intercede with you, that you would establish a school in their village; but I fear the funds of the society are not adequate to any additional expenses. I am sure if the friends of Ireland, who have so bountifully contributed towards its spiritual wants, were acquainted with the condition of this and many other villages, they would not hesitate to double their subscriptions, so that the means adopted might be increased for calling sinners to the light of grace, by the circulation of the Scriptures and the education of the children of the poor; by which it hath pleased the Almighty to crown the labours of the society with abundant success in bringing many dear souls from that gross darkness in which Ireland is involved, to the light of salvation. On Lord's day, the 5th instant, I went, pursuant to your directions, to preach in the village of Karrewkeel. I arrived there about three o'clock in the afternoon, after travelling more than ten miles on foot, on a stormy day, and crossing several rivers. I found my labours amply rewarded at half-past six in the evening, when nearly forty persons assembled, to whom I preached from Heb. iii. 12: and never in my life felt more assisted, I hope, by the influence of the Holy Spirit, than while I was endeavouring, both in English and Irish, to impress upon my hearers, (some of whom were almost naked, ignorant, and deplorable looking creatures) the necessity of searching the Scriptures; and that they should seek justification through the righteousness of Jesus Christ.

If the society were acquainted with the change that has been effected in this village through their means, under God, it would afford them abundant reason for gratitude. It would also encourage them to persevere in their labour of love, until "the wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose." The teacher of our school told me, that about six years ago he should have considered himself doing God service in killing a heretic, meaning thereby a protestant. He is now, through the mercy of God, rescued from the yoke of popery, and is ably advocating the truth of Christ's Gospel. After preaching, several of those who attended, joined me in reading and conversation, while I endeavoured to point out to them the fallacy of those practices that are resorted to by the priests to deceive the ignorant, telling them that man was exposed to the dreadful curse

of the law, and that the imputed righteousness of Jesus Christ is the only means to escape from punishment. They paid the strictest attention.

About a week ago, a party of ribbonmen came to the house of a poor man (who came out from popery a few years ago, and who lives now within a short distance of one of the schools); I suppose these violent men intended taking away his life. When they entered his house they first asked him whether, if they would spare his life at that time, he would promise to go constantly to mass during his life. He asked them, whether was it fitter to obey them or God? they replied, "God to be sure." He told them, he was determined then to hearken unto God, and therefore did not fear those who can kill the body, but could not kill the soul: that he was sure if they took his life he should find it afterward. He continued speaking to them for some time in this manner, and shewed them that their conduct was contrary both to the laws of the land and also to the laws of God. They soon left him without doing him any injury. I mention this circumstance as an instance, to shew that Irishmen cannot be believers of the Gospel and be found in connection with rioters, and also, as may be expected, that wicked worldly men will raise opposition against the followers of Christ, and to shew the resolution with which they can withstand this opposition without having any confidence in the arm of flesh.

I remain, yours, &c.

MICHAEL MULLARKY.

*From another young Minister, in the Irish language, to Mr. Allen.*

*Ardnaree, December 14th, 1830.*

REV. SIR,

I have endeavoured during the last month, to be as useful as possible in the good cause of the society; whenever opportunity offered, I read the Scriptures in the English and Irish languages, calling the attention of my deluded countrymen to the glad tidings of redemption proclaimed through a crucified Saviour.

A poor old woman, to whom Mrs. Allen sent me with some nourishment, and also, to read in Irish for her, has, I hope, received some consolation in her dying hour, from the reading of the Gospel in a language which alone she could understand. I found her in one of the back lanes of Ballina, in a miserable cabin, stretched on a straw-bed; but although her poverty was so great that she could not procure the least comfort, yet the priest, who anointed her some time before, charged her the customary fees: his cruel and uncharitable conduct contrasted with that of (to use her own words) "the good,

though strange, lady of another religion," could not fail to shew in a clear light the avarice of the priesthood. She appeared truly grateful. I called to see her afterward, at her own request, and she appeared pleased when I read in the Irish Testament. I told her not to depend upon any thing performed by man for the salvation of her soul, because Christ alone could forgive sins, and that his mercy extended to the chief of sinners;—that it was for such as her he died, and that he invited her even at that late hour to seek mercy from Him from whom alone it could be found.

On the first Sunday of the month, I preached to about twenty-six persons, assembled in Richard Moore's house: I hope, from the attention paid, that some good was done.

This having been the first time I had the happiness of being sent to the country to preach to my countrymen, I found myself filled with awe, as I was about to speak in the presence of Him who knows the secrets of all hearts, and into whose service I was then about publicly to enter. When I reflected on the responsibility attached to the most honourable of all callings, I prayed to Him, who out of weakness can bring forth strength, and who proclaims His Gospel by whom He will.

I found myself relieved from all embarrassment, whilst I was preaching Christ and Him crucified, as the only propitiation for sin; and although I commenced with timidity, I was surprised to find myself filled with greater courage than I expected, for I practically experienced the promise of my Redeemer.

Yours truly,  
THOMAS BERRY.

From Mr. Wilson to the Secretaries.  
Sligo, Dec. 13th, 1830.

DEAR BRETHREN,

In forwarding the quarterly account of the schools, I have again to congratulate you on their general prosperity; for though most of them have for the last five or six weeks been thinly attended, on account of the potatoe digging, yet my inspection was a peculiarly gratifying one. This, however, was taken prior to the children being employed in the fields, during the first month of the quarter: I understand they are now returning to the schools. I said the inspection was a *gratifying* one; and certain I am, that if our Christian friends in England, could witness the bright and animated countenance and sparkling eye of many of the half-naked children, while they are repeating their chapters: from five to twelve committed to memory, during the quarter, or from twenty

to one hundred, which some of them can repeat; they would not only cheerfully contribute to the support of the schools, but they would pray incessantly to the Giver of every good and perfect gift, that He would graciously impress the Sacred Truths they so correctly repeat, upon their young minds.

This is a sentiment which I hope will occupy the deep attention of all the friends of the society, because as far as *human* effort is concerned, either in teaching or learning, (I now refer particularly to the schools) considerable progress is manifest; nor are we, I hope, altogether without evidence of the divine blessing accompanying the Scriptures of truth with saving efficacy to some of these dear youths in our schools. Doubtless, fervent and constant prayer would produce more extensive effects, if directed *especially* to this object; and in this country, where really converted characters are so few, where the churches of Christ are so small, and in which, the number of *youthful* members especially are so few, this sentiment is of very peculiar importance.

You will perceive from the letters which I enclose, that some of the readers are proceeding in their useful labours unmolested, while others are annoyed by the unceasing hostility of those who oppose the light.

The bitterest spirit of opposition is at present evinced by some of the priests and their friends, against the operations of our and similar institutions. May the Lord defeat their counsels and frustrate their designs, and send out his light and his truth, for their conviction and conversion, as well as of many others.

Yours sincerely,  
J. WILSON.

From a Schoolmaster in the County of  
Limerick.

The state of the Roman Catholics, with respect to spiritual information, is truly awful. There is within an acre of my school-house, what is called "Saint Martin's Well:" it is a circular hole surrounded by a few furze bushes, which are tinged with yellow, from the circumstance of being all the year round covered over with rags, placed there by the devotees, on account of the cures which they pretend to have received by performing penances at this well. On some of the severest days with which we have been visited this winter, I have observed some of these pitiable devotees, march in silent solemnity through a ditch which leads to the well, containing a sufficient quantity of water and mud to wade up to their knees; others were employed in ejaculations, holding long strings



of beads over the water. Some females had their infant children, whom they presented before the well, and forced them to drink a large quantity of the water. Nor is this veneration of holy wells confined to the softer sex. I have observed men also, in every stage of life, without shoes, stockings, or hats; some of them carrying beads, others a handful of small stones, one of which they dropped upon arriving opposite the entrance of the well, bowing with the profoundest reverence. Thus they continued their penances, until each person's number of rounds was performed.

Even the protestants of this neighbourhood, previous to the time that Mr. Thomas began to visit them, presented an awful spectacle of the want of scriptural instruction.

From Mr. William Moore.

Dec. 9th, 1830.

I am now writing from Sligo, the neighbourhood of which, with few exceptions, is the most under the absolute dominion of the priests. At Col. P.'s, where formerly his lady used to bring me through the neighbourhood, and go with me to the poorest cabins, and the poor people willingly used to hear and gratefully return thanks, the priest of that parish has so terrified them that not one of them did or would hear at this time. The Colonel has a butler, a well-conducted man, and of excellent behaviour, but who by no means would come in at prayer or reading the Scriptures. The Colonel said he would discharge him for his obstinacy, but I told him I would speak to him privately. I did so, and the man said, there was an expectation that Protestantism, as he expressed it, would be overturned shortly, and that really he considered that religion the best of the two, using his own words. But he said, if he was to change, and the popish was to gain the ascendancy, he would then have to change back again; therefore he would hold as he was, until he would see on what side the scale would turn. However, as already remarked, the warfare, without doubt, is near at an end; and I hope the day is fast approaching, that many brands in Ireland will be plucked from the burning, as there is a spirit of inquiry hitherto unknown. May the Lord raise up faithful labourers, and strengthen his messengers in love and unity.

WM. MOORE.

From a Reader of the Scriptures.

REV. SIR,

Since my last communication, I have taken every opportunity in reading the Scriptures for my neighbours, and striving to impress

the Word of God on their minds. On July 25th, being sabbath, I met with a Roman Catholic of the name of *Travers*, coming home from what he called a holy well, where he said there was a number of people performing stations, it being St. James's day. I asked him, was it the priest that sent him there: he said, It was. Do you believe, I said, that by your going there you will get pardon for your sins? he said, that the priest said he would. I then began reading at the first epistle of John, and seventh verse, and shewed him that "the blood of Jesus Christ his Son cleanseth from all sin;" and this the apostle Paul says, "believe on the Lord Jesus Christ, and thou shalt be saved." After repeating many more portions of the Scriptures to him, I asked him did he meet with such promises as those at his holy well? He in a low and slow tone said, he did not; but, added he, I must acknowledge that we are kept in darkness, and in a sinful state, depending on the words of a sinful man, deluding us for money, and keeping us in the darkness of superstition, and heaping upon us wrath against the day of wrath; for now I see that all the wells in the world cannot wash out one sin, or atone for our guilt. I then read for him in Jeremiah, chapter the seventeenth from the 5th to the 8th verse, shewing him the danger of putting his trust in an arm of flesh.

The remainder of my time I spend as usefully as I possibly can, going to and fro, reading and endeavouring to keep those who were in the habit of breaking the sabbath employed at their books.

#### COLLECTIONS. £. s. d.

Received by Mr. Napier,

From John Hair, Esq. executor of the late Mr. James Hair, Paisley .....	}	10	0	0
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Mr. Studdart Banbury.....	}	0	10	0
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From "Morice-square, Devonport"	}	5	0	0
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By the Rev. Mr. Horton, from "New-street Society, in aid of Missions, Plymouth, by W. Prance, Esq.	}	6	6	0
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By Mr. Dyer,

From Kingston Missionary As- sociation by Rev. S. Black- more	}	5	0	0
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*Subscriptions received by W. Napier, Esq.*  
No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

# MISSIONARY HERALD.

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Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose Names are inserted in the Cover of the Annual Report.

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## FOREIGN INTELLIGENCE.

### CEYLON.

We feel very lively pleasure in having, this month, to communicate intelligence of the safe arrival of our dear friends, Mr. and Mrs. Daniel, and their family, at Colombo. It was to be expected that, after having been so long without a resident missionary, affairs at the station would be in a very declining state, but we trust our brother will be favoured with a divine blessing in all his attempts to revive, strengthen, and enlarge it. We subjoin the substance of the two letters received from him.

*Indian Ocean, August 10th, 1830.*

*N. Lat. 7°. E. Long. 72°.*

MY DEAR BROTHER,

As I am perfectly aware you will feel anxious to have an early communication from me when I have reached the place of my destination, I shall commence a letter to you previous to my arrival, which I can conclude when I actually land there. I am the more induced to do this, as I foresee a number of things will then necessarily call for our immediate attention and exertion; and if we have no letters prepared, a favourable opportunity of sending may elapse without our being able to embrace it.

I wrote you from Madeira.—I trust you received my letter. We left that isle on Wednesday, the 19th of May. We crossed the line the 8th of June—were off the Cape the 9th of July, and recrossed the line the 2d of August. Hitherto we have had a most

favourable passage. We have, at times, been tried by contrary winds, and light winds, and calms; but we have had no storms, nor scarcely any thing approaching to a storm. Although July is the most unfavourable month in the year for rounding the Cape,—a season in which the sea is generally exceeding rough, and violent winds are expected—yet it was as mild and pleasant, when we were passing it, as the month of May is in England; and the sea was calm, and the heavens serene as could be desired by any person in such a situation. Our heavenly Father has evidently appeared a God hearing and answering prayer. Many, very many, prayers have ascended to heaven on our behalf, from friends in England, and especially in Luton, that we might have a safe and a comfortable passage. The Lord has listened to these requests, and we hope it is a pledge that he will still reply to those which have been offered to him for success to attend our labours in the enlargement of the Redeemer's kingdom, and the conversion of souls.

With the exception of the first sabbath, we have had public service and preaching, either on the quarter-deck or in the cuddy, every Lord's day since we have been on board. I have distributed tracts, and exchanged them among the sailors; and I hope these efforts have not been unattended with success. Some seed has been sown, which, I trust, is now springing up, and other which will spring up hereafter, and bring forth fruit to eternal life. I have endeavoured, as far as my scanty assistance would enable me, to pay a steady and persevering attention to the Singalese language; I think I discover so much of its structure and grammar, that when I shall have resided some time amongst those by whom it is spoken, and shall thus have obtained a *copia verborum*, I shall be able to make known in it to my fellow-sinners, the unsearchable riches of Christ. I have endeavoured during the voyage, by collecting from various missionary publications hints as to the different modes in which they have preached the Gospel to the heathens who

have preceded me; and also from the Acts of the Apostles, and the meditations of my own mind, some information as to the manner in which I may best labour for the Lord. O may he go with me, and direct me, and bless me indeed! I think I can say, my sincere desire is not to be an useless idle drone, who shall do nothing but clog the operations of the society, but a humble, laborious, persevering servant of theirs, for Jesus' sake. O let me beg of you, and of those who compose its committee, to pray much for us, that the Lord may be with us, and give testimony to the Word of his grace.

I remain truly yours,

E. DANIEL.

Colombo, August 16th.

I embrace an early opportunity to acquaint you, that through divine goodness, we arrived safely in Colombo roads on Saturday last, the 14th of this month, exactly three calendar months and two weeks after parting with you at Gravesend. We were favoured with a quick and easy passage, experiencing no storms, nor tempests, and nothing, excepting the usual attendants on a sea voyage, to annoy us. Our mate, who has been for 15 years at sea, said that he never knew so favourable a voyage. We were received with very great kindness by Mr. and Mrs. Siers, by Mrs. Chater, and those friends who have named Christ here. Since Mr. Chater's death, they have been in a very deplorable condition, and have needed the succour they have long looked for. The church of our denomination here, not knowing any thing of my coming till about a fortnight previous to my arrival, began to think the Society had abandoned them, and that they must soon sink and disappear. You may therefore suppose they welcomed me with gladness, when they found that neither the sympathies nor aid of the Society had deserted them.

This morning we have been favoured with the calls and welcomes of Mr. Allan of the Wesleyan Missionary Society, of Mr. Palm, and of Messrs. Bailey and Lambrick of the Church Mission. They have all expressed a cordial feeling towards us, and their best wishes for our spiritual prosperity. Mr. Clough I have not seen. I have called at his house, but he is now at Colpetty. He has been a kind friend to our mission in the time of its exigencies.

I and my family landed yesterday morning; and I preached twice in the fort to a congregation of about 70 English people, most of whom were soldiers of the 61st. regiment. Several of them are pious people, have been

baptized, and joined the church here. I hope, in the course of a few days, to get our luggage from the vessel landed, to be fixed in our own house, and to go on with the study of the Singalese language. I was enabled to make some proficiency in it during the voyage, as well as to preach on the Lord's day, and distribute tracts among the sailors. I hope the Lord favoured our efforts there for some good.

I hope, in my next, to reply correctly to your inquiries as to the buildings the Society has in Ceylon, with the tenure on which they are held; and likewise to lay before you a succinct account of the state of the mission here. I expect I must be obliged to draw on the society for money which has been advanced by Mr. Clough on its behalf; and I do hope the committee will allow 50*l.* additional to the 500*l.* specified, to be expended annually on this mission. I specify this, because Mr. Siers has been obliged to give up some of the schools, on account of obtaining only a limited supply of pecuniary aid; and I am exceedingly anxious that the ground which has been lost should be recovered, and I trust, that for this additional sum, they may be put on an equal footing to what they were previous to Mr. Chater's death. I shall endeavour to use the resources of the Society in the most efficient and economical way in my power. And when I have been here a little time, I shall hope to obtain subscriptions for the schools, and to form an auxiliary society in this place. Happy should I be to do more work for Christ with less aid, but, at present, I hope that additional sum will not be denied.

And now, my dear brother, farewell. Let me hear from you soon. Send us the Baptist Miscellany, the Baptist and Evangelical Magazines, from the time we left England, i. e., from last May. Remember me to any friends who may take an interest in our welfare, especially to Mr. Gutteridge and Mr. Gurney. Pray much for us.

## JAMAICA.

Some time has now elapsed since we published much intelligence from this encouraging field of the Society's operations. We shall therefore endeavour, this month, to give as general a view of the various stations from which information has lately been received, as our limits will allow.

At Kingston, notwithstanding the occurrence of some of those events which occasion-



ally transpire in every church, 'that those which are approved may be made manifest,' and which must be expected to arise, more or less frequently, in this imperfect state, the cause of God has continued to go forward. Mr. Coultart mentions, under date of July 31, that the congregation at East Queen Street was as numerous as ever; and that fifty-six persons had recently been baptized, while many more were coming forward to offer themselves to the church. We regret to add, however, that the health of this our esteemed brother is much impaired. He has been labouring with great diligence and success, for more than thirteen years, in that exhausting clime, and, while reporting the favourable results of his exertions, felt himself constrained to renew his earnest request for 'aid, relief, and discharge' from his arduous duties. More recent advices have shewn that these feelings were too well founded. A letter from Mrs. Coultart, dated September 18, conveyed the intelligence that her valuable husband was entirely laid aside from his work; and though he afterwards grew so far better as to be able to remove to the more favourable atmosphere of Mount Charles, there is little probability of his restoration. Indeed, the last letter, written by Mrs. C., on 29 Oct., incloses a medical certificate to this effect, and recommending his return home, as soon as the proper season shall arrive.

Under these trying circumstances, our readers will rejoice to learn, by the following extract from Mr. Coultart's own pen, that he was sustained by the rich consolations of that Gospel, which it has been his privilege to make known to such numbers of his fellow-men. The letter from which we quote, bears date Oct. 5.

"I believe that Mrs. Coultart made you acquainted with my illness, last packet.—I did not then think that my life would have been spared to this date; but I am alive to tell how much more than ever, I am indebted to the *exceeding* riches of *His* grace, who died to save. I had never endured so much pain before, and I can say too, that I never experienced so much mercy. I cannot help bearing my testimony to the loving-kindness of the Lord. Just before one of the most alarming paroxysms of my complaint came on, which was aggravated by the most amazing mental gloom, I had one of the sweetest seasons of communion with God and Christ that I ever experienced. It seemed as if the blessed God, foreseeing that which was about to rest upon me for a time, sent an angel, nay, came himself, to minister comfort to a most weak, sinful, and trembling worm. In the horror of great darkness, which fell upon this *poor spirit*, I had the abiding sense of that

kind visit from God to support me. Shall I ever forget such love, such condescension? O that I might not, but, woe is me, 'I am a sinful man, O Lord.' This affliction has been *very trying*, as it has been quite new to me, and alarming in all its symptoms; but I rejoice in it, as a proof of his love, who corrects his children for *their profit*."

In the anticipation of Mr. Coultart's retirement from Kingston, the committee have been anxiously desirous to meet with some minister to succeed him, possessing, in addition to other requisites, competent experience in the sacred office. A highly valued brother has taken the subject into very deliberate consideration; but a sudden and very painful domestic affliction has thrown a temporary impediment in the way of his decision: still it is hoped that this very important station will be suitably provided for ere long, and that a minister, of the description we have specified, will proceed to Kingston, accompanied by a younger brother, from the church in Cannon Street, Birmingham, whose heart has for a considerable time been deeply engaged in the work.

Respecting the second church in Kingston, and the subordinate station at Yallahs connected with it, a highly interesting account was given in our number for Nov. last, p. 90. Since the letter which contained that account, no further intelligence has been received from our brother Tinson.

The events to which we have already alluded, in the church at East Queen Street, have suggested the idea of a third station at Kingston; and as the population of that city is said to be upwards of forty thousand, there is evidently room for another congregation there. On this subject, and on several others nearly connected with the growth and prosperity of our Jamaica mission, the committee hope soon to receive full information for their guidance, from their highly esteemed friend and associate, the Rev. W. H. Angas, who, at their request, has kindly undertaken to visit our stations there, and sailed, with this object in view, early in November last.

The progress and great importance of the schools at *Spanish Town*, under the direction of Mr. Phillipo, will have been seen, from the statement respecting them inserted in the *Heralds* for October and November. We are concerned to add that Mr. P. has also been considerably indisposed of late, in consequence of getting wet repeatedly in travelling to and from his country stations. Most of our readers are aware that the rains within the tropics are very much heavier than those which fall in these higher latitudes, and the consequent risk of health and life to travellers is very great. "But I ought to be thankful" writes

Mr. P. "that God has spared me so long to labour in his vineyard. Whatever be the will of my heavenly Father, I hope I shall be enabled to acquiesce in it: my concern should principally be to secure the plaudit, 'Well done, good and faithful servant.'"

Mr. Taylor, who supplies the stations at Old Harbour and Vere, has had to record one of those acts of persecution which have disgraced the British name in Jamaica. A member of his church, a slave, not long previous to the date of his letter (Oct 7.), was convicted of the crime of "preaching, as they term it," sentenced to six months imprisonment, and to be flogged. The latter part of his sentence was executed, says Mr. T. "very severely, as his poor back evinces by scars which extend from his ears down to his loins, the consequence of which was, he was disabled for some weeks, and his life was in danger. He is now better, bears up with Christian fortitude, and is labouring under prison discipline." Every reader will feel indignant at the idea of such outrages being committed under the sanction of law, and ardently long for the period, we trust not far distant, when justice shall be rendered to those who have so long borne the iron yoke.

Vain, however, is the attempt, by chains and scourges, to impede the work of God. "I have just had," continues Mr. Taylor, in the letter already quoted, "a baptism in each of my churches. The first was at Hayes, (in Vere,) in the river, August 29, when ninety persons were baptized, and received into the church; and if the weather had been favourable, the number would have been greater. Several, who had travelled all night to reach the place, came to the river just after I had left it, and went away much disappointed. On the 19th September, I baptized ninety-eight persons, in the sea, at Old Harbour, when a great concourse of people assembled to witness the solemn scene. Afterwards we re-assembled in the chapel, or rather the hut, which measures about 36 feet by 18 feet; this, with two adjoining sheds, was thronged to excess, besides many seeking shelter from the rays of the sun, in every place within hearing. Brother Clarke gave us an excellent sermon in the open air, from 'Follow thou me;' the Lord's Supper was administered in the same, and all departed peaceably, and, I believe, not only gratified, but edified by the interesting and solemn service in which we had been engaged. I am still striving to erect a suitable chapel at each station, but procrastination seems to be the order of things here. I am happy to say my health is much better. I was rather fearful that I should not be wholly restored again, my illness, in March and April, so affected

my whole frame; however, my strength and voice are now nearly as before. My medical bill has been heavy this year, and, of course, my purse has suffered as well as my constitution."

The attention of Mr. Burchell, at Montego Bay, has been much occupied of late by the arrangements respecting chapels, &c., at the various subordinate stations in that part of the island. As our missionaries do not enjoy the advantage of their brethren at home, who are, for the most part, surrounded by friends, not in the ministry, able and willing to take such affairs off their hands, it is absolutely necessary that they should manage them in person; nor is this a matter, on the whole, to be regretted, since it marks the growing prosperity of the cause. Mr. Burchell mentions, with grateful pleasure, the continued attention paid to the means of grace. "When the chapel was first enlarged, I partitioned off two rooms in the lower part, one for a vestry, the other for a school room. Now, such is the attendance on the sabbath, notwithstanding the seven or eight hundred persons (gone from us) to Gurney's Mount, and though the pews alone in our galleries will conveniently seat six hundred, as to render it necessary to throw these rooms into the chapel, by taking down the partition: last ordinance day the whole of the lower part of the chapel, including the above-mentioned rooms, was crowded with communicants alone—a space seventy feet square."

"The congregation at Gurney's Mount is delightfully encouraging,—always crowded, and often many in the yard. It is a delightful spot—exceedingly healthy, and a good retreat for invalid brethren. Brother Flood returned home, renovated in health, after a few days residence there, and so did brother Nichols. When I have fitted up this place properly, I shall direct my attention more to Shortwood, another mountain station, equally, if not more interesting." We cannot wonder that our brother should add, "I do trust you will not send us less than two brethren by Capt. Pengeley. We have been dragging out life long enough; it is time you gave us an opportunity to live."

Yet, while these men of God are thus exhausting themselves by incessant labours for the spiritual benefit of the negroes, some of those who reap advantage from their exertions in the improvement of their human property, are, even now, devising new methods of annoyance. An imposition, in the shape of a tax or rate upon Mr. Burchell's chapel, has been attempted by some of the local authorities. The amount demanded is considerable, and it is well understood, that if they succeed in obtaining it, a similar burden



will immediately be laid upon our places of worship throughout the island. Mr. Burchell has been instructed how to proceed in the case, and we confidently trust the base design will be frustrated; but it is surely high time these opposers should be made to comprehend, that the supreme authorities at home will no longer permit blind and unprincipled hostility to religious instruction to assume the cover of legal proceedings.

Soon after the decease of our excellent brother, Mr. Mann, who was honoured with such signal success in his ministry at Falmouth, the church proceeded to the choice of another pastor; and the mode in which this important business was transacted ought to be mentioned. Happy would it be if our churches at home, on such occasions, uniformly displayed so much of Christian love and unanimity as this society did, which has existed but a very few years, and is composed, for the most part, of slaves. "I called a church meeting," says Mr. Burchell, "when between four and five hundred members were present (special prayer meetings having been previously held). At this meeting, I endeavoured to impress on their minds the importance of being influenced by pure motives; and having addressed them in as conscientious a manner as I possibly could, I proposed Mr. Knibb, and requested a show of hands. I never saw such a scene. The whole church, to an individual, simultaneously *rose up and held up both hands, and then burst into tears!* My feelings were overcome, and I wept with them. This, I said, is truly the Lord's doing. Such a feeling I never witnessed before. Had you and the committee been present, I think you would have said, the path of Providence is clear and plain, and would have said to brother K., 'Go thou, and the Lord go with thee.'"

Interpreting this unanimous and affectionate invitation as a clear evidence of the divine will, Mr. Knibb removed to Falmouth, though he had much to attach him to the station at Savanna la Mar. The letters since received from him contain much to awaken gratitude and hope.

Under date of June 1, he remarks: "The cause of Jesus is triumphing gloriously at *Stewart's Town*, the station where beloved Mann finished his career. I was there two sabbaths ago, when I baptized twenty-seven, and expect as many more will be received into the church the next visit I make. The chapel was literally crammed to excess. I was engaged from six in the morning till past three in the afternoon, with scarcely any intermission." On the 30th of the same month he mentions that he had been under the necessity of enlarging the chapel at Falmouth; and, by way of enforcing his request for help,

gives the following brief sketch of his weekly routine of engagements:—"Sabbath,—three services, with the whole of the singing, tickets, &c. Tuesday,—to Oxford or Cambridge, eight miles distant. Wednesday,—to Rio Bueno, or Arcadia, fourteen miles. Thursday,—back to Falmouth, and preach in the evening. Saturday,—to Stewart's Town, eighteen miles; or some other distant place for the Sabbath. This, with hearing experiences, correcting disorders in the church, and baptisms, is too much for one. Connected with the stations are more than *five thousand* persons, and I feel the awful responsibility. I long to establish a Sabbath School, but I cannot; for now, from six in the morning till three in the afternoon, I have scarcely a moment's rest. Truly, I feel thankful to God for the strength I have, and I long to employ it more devotedly to his service. The expenses too, I am necessarily incurring, distress me; for with my large family, and almost continual travelling, I can scarcely live on the sum I draw for."

From Savanna la Mar, Sep. 3, he writes: "It would be a source of much pleasure to you, could you behold the gradual spread of the Gospel at Stewart's Town, and at its sister station Rio Bueno. Though they can be but seldom visited, the Lord crowns the exertions made with his abundant blessing. I visit Stewart's Town once every 4 weeks, Rio Bueno principally in the week. Each time I have been at Stewart's Town, I have had the pleasure of receiving some into the church by baptism. On two of these occasions, I have enjoyed the company and assistance of dear brother Nichols, who kindly preached for me, and whose faithful services will, I trust, be eminently blessed. During the last four months ninety-four have been added to these churches by baptism, and it was peculiarly gratifying to me, on one of the occasions, to administer the sacred ordinance to sixteen respectable persons of colour, most of whom were related to each other.

One of the persons baptized was a young man who lately lost his sight by lightning. Brother Nichols was peculiarly interested in his simple statement of the work of grace upon his heart. Though he lives several miles from the chapel, and is totally blind, he is always to be seen among the first who come, and, let the weather be ever so bad, I have never missed him. The pleasure I felt in receiving these friends of Jesus into his church below, has not been diminished by any of the members walking disorderly. They appear to have imbibed the spirit of Jesus, and most fervently do I pray that they may be kept through faith unto eternal life."

The same letter contains an appeal which will assuredly be felt by some who read it.



"Surely, my dear Sir, young men could be found who would come. I hope the spirit of brother Mann will fall on some in England, so that many will say, 'Here am I, send me.' We know missionaries die, and frequently, in this island, their work is soon accomplished. But in so delightful a cause, even death is gain, nor will the rest be less sweet, because sooner enjoyed. When I hear of persons being afraid to come hither, I often think of my dear brother's dying words, 'Had I a thousand lives, I would gladly spend them all, and sacrifice them all for the good of the perishing negroes in Jamaica.' True, brother Mann is gone, but the good he accomplished, lives. During the last year of his ministry, he was eminently blessed,—300 being added to his church. O that the Lord of the harvest would raise up and send us some, breathing his spirit, and animated with his zeal, to supply the vacant stations!"

Respecting his former station, (Savanna la Mar) which he was then visiting, he observes, "I was very fearful that I should find the people careless and scattered, as they have been so long without the means of grace. In this, however, I have been agreeably disappointed. An earnest concern is manifested by the members generally, for their souls, and, though they mourn the absence of their minister, they meet together for prayer, hoping that you will soon pity their destitute condition, and send them one who will break to them the bread of life.

"Last sabbath, the chapel was crowded; we had four services, and the spirit of love and humility appeared to reign in the hearts of the people. They are exceedingly kind, and I do keenly feel that we cannot afford them a more constant supply of the means of grace. Next Lord's day I preach at Ridgeland, and, on the sabbath following, at this place; when I hope to baptize a few who have given evidence that the Word has been applied to them with the demonstration of the spirit and power. On the Tuesday following I expect to return to Falmouth."

"To the church at Falmouth," he adds, "I have had the pleasure of receiving about one hundred by baptism, and several hundreds are now waiting to be admitted; many of whom, I hope, have fled for refuge to lay hold of the hope set before them in the Gospel. I must soon build a chapel. It is painful, indeed, to see so many come, who, after having walked many miles, cannot procure a place to stand, and this is frequently the case."

In the last of his letters, Mr. K. enumerates the pecuniary engagements into which he had been compelled to enter, on account of chapels, amounting to upwards of 2000*l.* currency. "Perhaps," says he "you will think me wrong in entering into such heavy en-

gagements; you would, however, I think, have done the same under similar circumstances."

Mr. Cantlow has shared zealously in the labours required at the various stations in this northern district, since his arrival; though he has occasionally been compelled to intermit his exertions on account of the sickness incident to new comers. He resides at Salters' Hill, in the neighbourhood of Crooked Spring. His letters assure us that the actual state of the attendance and general state of the churches there far exceeded all his anticipations; and, like Mr. Knibb, he is very importunate that further assistance may be forwarded without delay. We trust that, before now, our friend Mr. Gardner has joined them, and lightened, in some measure, the far too heavy burden shared between Messrs. Burchell, Knibb, and Cantlow.

Aided by a grant from the committee, Mr. Flood has been enabled to build a small residence for himself, in the neighbourhood of his station, Anotta Bay, which, it is hoped, will prove far more healthy than the house he previously occupied. Among other recent additions to the church under his care, he had the pleasure of baptizing on the 4th of July, Dr. P. and his lady, who have long been known as the friends of the Redeemer and his cause; and Mr. W. Whitehorn, who has lately quitted the profession of the law with the design of devoting himself to the Christian ministry. He has already engaged with acceptance at Mount Charles, and some other of our stations, and it is not improbable that he may, at no distant period, be added to the increasing list of ministers proclaiming the Gospel in Jamaica under the auspices of the society.

At Port Maria, Mr. Baylis has been called to mourn the loss of an amiable and beloved child, removed, after a short illness, in the month of May last. His own health has been frequently interrupted, but still the work of the Lord prospers in the different stations under his care. "At Port Maria," he states, under date May 26, "the congregation continues to increase, and some addition is made to the number of our inquirers nearly every sabbath that we have service. Every Saturday evening I devote to teaching those who are inclined to learn to read the Scriptures; and I have the pleasure to find that some are making good progress in learning. We have a Sunday School also, to which Mrs. Baylis attends. At Oracabessa, I baptized seventeen persons, April 18; that church is prospering, and the number of hearers increasing. On the 2d of this month I baptized fifteen persons, and commenced a church at Bray Head, a place in the mountains, about eleven miles from Port Maria. That day was to me, and I

believe to most of the people, very interesting; the weather was fine, and great numbers of people attended. I have now three churches under my care, viz., Port Maria, Oracabessa, and Bray Head, besides a fourth place, sixteen miles off, at which I preach nearly every week."

Four months afterwards, i. e., on the 29th September, Mr. Baylis had the pleasure of giving similar cheering accounts. "I am happy to say that the churches under my care continue to enjoy the blessings of peace and prosperity. Here, at Port Maria, I had the pleasure, last sabbath, of baptizing sixty-six persons in the sea: may the Lord enable them to walk worthy of the profession they have made! At Oracabessa, the congregation continues to increase, and considerable additions have been made to the number of inquirers there of late. The church at Bray Head, of the formation of which I gave you an account in my last, goes on well. There are now several candidates for baptism, and the people are building themselves a place to meet in, the one we now have being much too small. It is very pleasing to see what numbers flock to hear the Word of life, even on week-day evenings, though most of them have to labour in the field until dark: I often feel very thankful that the slave law did not come in force, for it would have proved a most powerful obstacle to the spread of the Gospel.

Mr. Nichols speaks in warm terms of the grateful affection with which he was received by the people at St. Ann's and Ocho Rios; but he, also, has been tried with much illness, as well as Mrs. N. For nearly half the time he has been there, he has been laid aside from public service; and this, added to the low state of affairs at his arrival, has hitherto prevented his witnessing the same encouraging circumstances, which have gladdened the hearts of most of his brethren. Judging it necessary to remodel the churches, according to his personal views of the character of the members, he commenced on the 1st of August,

with thirteen members at St. Ann's, and with thirty at Ocho Rios, on the following sabbath. Thirteen more have since been accepted for the former, and sixteen for the latter. The prayer meetings are well attended; many of the people manifest great anxiety to learn to read, and about sixty are under instruction. More recently, Mr. Nichols has been encouraged, with the sanction of his brethren, to commence a third station at *Brown's Town*, where the neighbouring population is immense; numbers of whom are waiting to join, as soon as the requisite previous steps have been taken.

We have thus endeavoured to present our readers with a condensed abstract of the intelligence scattered through a great number of Jamaica letters, and we feel assured that a review of the whole will constrain them, with joyful thankfulness, to exclaim, What hath God wrought! In compliance with the suggestion of a friend, it is our intention to draw up a tabular statement of the whole of our Missionary Stations, comprising, in one view, a few of the most important particulars connected with them. This, we hope, will be prepared for insertion in our next number, and the bare inspection of it will prove how graciously God has been pleased, of late, to answer the prayers of his people, by enlarging and establishing the work of their hands upon them. May every display of his mercy strengthen our faith in his promises, and increase our love to his name. Amen.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE .....	B. Ledeboer, Esq.	- - - -	Rotterdam	-	Dec. 5, 1830.
EAST INDIES.....	Rev. James Thomas	- - - -	Sulke	- -	July 13, 1830.
	W. H. Pearce	- - - -	Calcutta	- -	Aug. 25, 1830.
	Andrew Leslie	- - - -	Monghyr	- -	July 12, 1830.
	James Williamson	- - - -	Sewry	- -	July 7, 1830.
	Ebenezer Daniel	- - - -	Indian Ocean	-	Aug. 10, 1830.
	Ditto	- - - -	Colombo	- -	Aug. 16, 1830.
WEST INDIES .....	James Philippo	- - - -	Spanish Town	-	Oct. 26, 1830.
AMERICA.....	Mr. James Holman	- - - -	St. John's N.B.	-	June 22, 1830.
	Rev. Charles Tupper	- - - -	Ditto	- -	June 24, 1830.
	Mr. S. N. Binney	- - - -	Halifax	- -	June 17, 1830.
	Rev. Joseph Bourn	- - - -	Belize	- -	Oct. 30, 1830.



*Contributions received on account of the Baptist Missionary Society, from December 20, 1830, to January 20, 1831, not including individual Subscriptions.*

	£.	s.	d.
Legacy of Miss Marian Parlanc, late of Edinburgh, by T. R. Robertson, Esq.	369	12	4
Nairnshire, Missionary Society, by the Rev. W. Barclay	-	5	0
Winchcomb, by the Rev. John Mills	-	8	2
Market Street, by the Rev. John Nicholas	-	4	6
Wales, S. W. Association, by Mr. I. M. Thomas:—			
Cwmpelin	5	0	0
Login	1	16	9
Hermon	2	4	8
		9	1
Northamptonshire Union, by Mr. J. C. Gotch:—			
Thrapston	21	16	9
Woodford	2	19	5
		24	16
Glasgow Auxiliary Society, by Mr. James Deakin	-	-	2
Kington, Missionary Association, by the Rev. S. Blackmore	-	3	12
Oxfordshire, Auxiliary Society, by Mr. Huckvale:—	-	10	0
Chipping Norton	5	19	9
Cirencester	11	8	4
Alcester	14	11	6
Burford	5	7	6
Blockley	8	5	0
Bourton	6	0	0
Banbury	1	1	0
Fairford	2	5	0
Naunton	14	12	10
Oxford	109	6	4
Coate and Bampton, <i>Jamaica</i>	4	15	4
	£183	12	7
Previously acknowledged	109	6	4
Manchester, &c., by Joseph Leese, Esq. Treasurer:—		74	6
Manchester, Subscriptions	11	11	0
Collections	217	2	0
Staley Bridge, ditto	11	9	6
Oldham ditto	5	10	7
	£245	13	1
Balance due to the Treasurer last year, Expenses, &c.	59	15	11
		185	17
Hull and East Riding Auxiliary, by John Thornton, Esq.:—			
Hull	98	14	7
Bridlington	34	9	0
Beverley	23	9	0
Bishop Burton	6	11	0
Driffield	3	5	6
Cottingham	4	5	6
		170	14
DONATION.			
Alexander Gordon, Esq., by the Secretary	-	50	0

TO CORRESPONDENTS.

A box has been received from our kind female friends at Hull, containing various fancy articles, &c., for the Jamaica schools. These have been forwarded by our friend Mr. Burton, with the exception of the Magazines in Nos., which, he states, our Missionaries there have no means of employing to advantage.

Magazines have also been received from Mr. John Wood, Dudley; Robert Wigney, Esq., Brighton; Anonymous Friend, &c.